THE GROVNDS of Diuinitie,

Plainely discouering the Mysteries of Christian Religion, propounded familiarly in diuers Questions and Answeres: Substantially proued by Scriptures; Expounded faithfully, according to the Writings of the best Diuines, and euidently applyed *by profitable vses, for the helpe and benefit of the Vnlearned which desire Knowledge.*

To the which is prefixed a very profitable Treatise, containing an Exhortation *to the Studie of the Word, with singular directions for the Hearing and Reading of the same.*

Newly corrected, augmented, and enlarged by ELNATHAN PARR, Minister of the Word at *Palgrane* in *Suffolke.*

The second Edition.

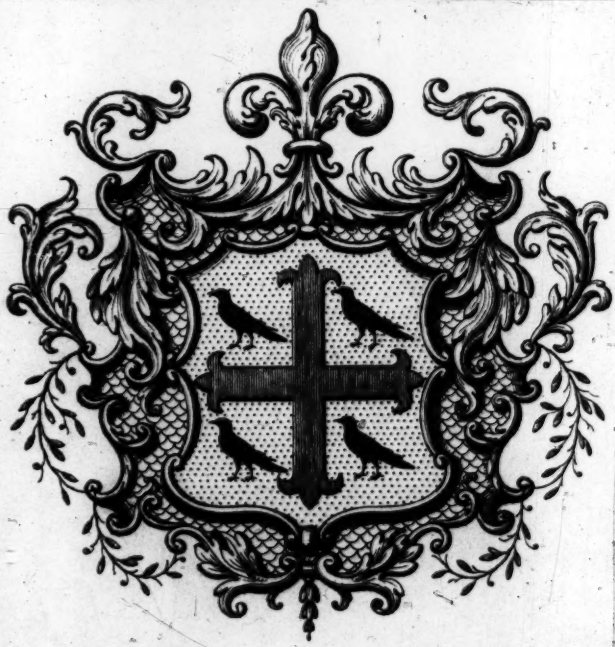
PROV. 3. 13. 14.

Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

For the Marchandise thereof is better then the Marchandise of Siluer, and the gaine thereof is better then gold.

LONDON,

Printed by *Thomas Snodham* for SAMVEL MAN, and are to be solde at his Shop in *Paules* Church-yard, at the signe of the Dall. 1615.



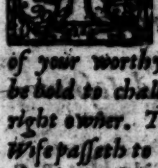
AULA St.i EDMUNDI,

IN UNIVERSITATE OXON.

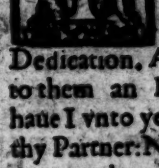
TO THE RIGHT Worshipfull and religious Gentleman Mr. Nathaniell Bacon: AND TO THE MOST vertuous and worthy Ladie, the Ladie Iane Cornewalleys his wife:

Grace and Peace from God the Father, and from our Lord Iesus Christ.

SIR; MADAME;



Beseech you acknowledge this small Booke as your owne: and were it worthy of your worthy selfe, it would be bold to challenge you as the right owner. The estate of the Wife passeth to the Husband by the law of Wedlocke: So the right of this vnto your worship; because formerly dedicated to my Honored Lady, your Peerelesse Associate. For this cause I presume you will vouchsafe



Doe here humbly represent vnto you this second Impression; which was yours by a former Dedication. As I haue added vnto them an Enlargement: So haue I vnto your Ladiship a worthy Partner: Not that I thinke you not worthy of all; but because I thinke your Ladiship vnwilling to haue any thing without him. For of your owne worth (if I should make a due Report) they which know you not, would iudge

the sooner to come it, and the more favourably to accept it: Though it enrich not your Coffers, yet it may your Conscience. Howsoever, I am sure it must needs obtaine a greater degree of esteeme, coming forth vnder the coniunction and sweet aspect of two so propitious and Noble Starres, whatsoeuer it is, it is your Worships, and so is the Author:

me a flatterer, the worst of Friends: and if I should report lesse then your due; they which know your Ladiship & your bounty towards me, would iudge me vngratefull, the worst of men. I will onely say this, which all that know you affirme, that, for a generall eminency in all endowments both of Nature and grace, the world can number but few such. I humbly craue your second acceptance of this, and of the Author:

Who earnestly prayeth, that as both of you are now vnited in a holy and happie band of mutuall loue, so you may for euer be conioyned in the participation of all good, present, and to come: and who resteth

A deuoted Seruant

to both your Worships

in our Lord Iesus:

ELNATHAN PARR.

TO THE COVRTEOVS READER.

Courteous Reader, Thou haſt heere the fruite of my ſickneſſe, whereby in the beginning of this Winter, I was made vnſeruiceable for my publique duety. In this while, conſidering that Time is pretious, and the daies cuill, as the Apoſtle ſaith, the Lord put into my heart, to redeeme the time: Whereupon (as God enabled mee to holde vp my head) I looked ouer my ragged notes, and ſcattered papers. Part of which, after my rude manner pollished, are

here offered vnto thee. I am not without hope, but that (by the good hand of God) as I had experience of the profit of these things, being deliuered by liuely voyce: so also the charitable reading of them may much auaile thee. I know that euery day there are many new Bookes set forth, and of this kinde not a few: yet in this methode, with sound and briefe Propositions of the principall poynts of Diuinity; euident and infallible proofes; succinct and perspicuous Explications; and plaine and liuely Applications, I haue not obserued any: So that, this, and also the great ignorance of the multitude considered, I doubt not but the indifferent will free these my Endeauours from the censure of superfluous, and of writing Iliads (as they say) after *Homer*. I confesse ingenuously that much of my Explications is drawen from the fountains of other men, both

forraigne

forraigne Writers, and many our own worthy Countrymen, So that, as the little Bee, greatly induſtrious, flieth ouer many a garden and flower, to gather a little honey: ſo haue I out of many mens gardens, ſelected and gathered many ſuch choyce things, which I iudged might moſt make for thy benefit. And this can be no imputation to me, in aſmuch as the Learned know, that (not to ſpeake of ſome of the Penne-men of the holy Ghoſt) both ancient and later Writers, haue, to the great benefit of the Church, taken this courſe: and alſo becauſe I haue made ſuch things, which I haue receaued from others, ſo to ſerue my purpoſe, either by contraction, addition, expoſition, or marſhalling into my order: that I may in ſome ſort iuſtly challenge them as mine owne.

The ſumme of this my ſmall Labour, (to the which is prefixed an exhortation to the ſtudy of the Word)

is an expoſition of the Deſcription of God, named the *Grounds of Diuinitie, expounded and applyed*, becauſe it propoundeth, proueth, and as a key openeth, and eaſily vnlocketh, the hidden myſterie and counſell of God, concerning our ſaluation by Ieſus Chriſt. The Queſtions and Anſwers are familiar and friendly depending. The Explications plaine, and for the moſt part, eaneſe, pointing at ſome things in a word, at ſome in a Parentheſis, which to the indultrious Reader will be the more aduantageable: and for the Vſes (which being practiſed, are the praiſe and life of knowledge) I haue not obſerued euery thing, nor ſo preſſed any thing, but that I leaue much more to be gathered and obſerued, by ſuch which are accuſtomed to Meditation. In a word, that which I iudged moſt profitable, I haue performed for thee.

If thou beeſt learned, as thou needeſt

it

it not, ſo I humbly intreate thee to know that I writ it not for thee; yet I barre thee not the reading, but moſt willingly ſubmit it to thy cenſure. If thou blameſt the Phraſe and ſtile, that it is not fluent and round, but ragged and harſh: Truly neither can I commend it. Happily, I haue ſtriuen to be plaine, or at leaſt, hauing no skill in finer Cookery, haue dreſt it as I was able, after our homely and country faſhion for the ſtomackes of the vnlearned, who reliſh and like better of that which is plaine and eaſie, then either learned and deepe Treatiſes which they vnderſtand not, or ſuch crooked conceits where the coſt is greater then the nouriſhment. Some delight in toyes like Children: I ſhould then thinke very ill of my ſelfe, when I ſhould goe about to pleaſe their humour, fitter to be purged then nouriſhed. Some (and worthily) in regard of their great acuity

and

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and

and iudgement, like nothing (for themſelues) but that which tranſcendeth common capacities: I doe not thinke my ſelfe able to doe that which might giue them ſatisfaction.

And, in as much as there are threefolde more which haue but meane knowledge, then which abound, it ſhall content me, that euen as Gold is common in Rich mens pockets, but Siluer is currant among the common ſort; it ſhall (I ſay) content me, if, while thoſe of deeper iudgement bee conuerſant in the Writings of the learned, my Labours may bee in the hands of the meaner ſort, for whoſe ſake ſpecially I haue taken this paines.

For thee therefore which art but a beginner I haue laboured. If I may adde to thy knowledge and affection, and be a helper of thy faith and ioy; giue thou God the glory: I haue then attained the end of my labours. Read

once

once, and read againe; it may be the ſecond reading will be more ſauory then the firſt. If thou profiteſt herein, according as I haue prayed for thee, I know thou ſhalt neuer repent thee. And thus, deſiring the helpe of thy prayers, I commend thee to God, and to the word of his Grace, wiſhing thy farther vp-building in all ſauing knowledge, godlineſſe, and eſtabliſhed comfort of conſcience, through Ieſus Chriſt.

Thine in our Chriſt,

E. P.

A Table containing the principall matters of this Booke.

A

Actions of men foreknowne of God. pa. 123

Adams *estate in innocency.* page 146

Three things in Adams *fall.* 177

Alphonsus *K. of Spaine.* 31

Application necessary. 37

Almighty what it is. 58

Angels what. 80

All sinned in Adam.

Annoynting of Christ.

Application of the Law necessary. 200. *&c.*

Three sorts of men annoynted. 237

Attention in hearing. 22

Atheists how confuted.

Athanasius *concerning the Deitie.*

Authoritie of the Scriptures. 49. *&c.*

It doth not depend on the authoritie of the Church, and why. 43. *&c.*

B

Baptisme what. 335

The duty of the baptised. 340

In Baptisme a solemne promise. 341

D

Death from whence. 150. *and* 151

The dead are not to be prayed for. 264

Death eternall what. 269

Difficultie of Scripture, and why. 7. 8. 9.

Discipline what it is. 351

The Church cannot well want it. ibid.

Election

E

Election what it is. 290
The parts of it. 305
Election and Reprobation how to be considered. 316
Election must cause acknowledgement of Gods mercy. 318
All are not elected which are of the visible Church. 320
Eternall, what it is. 58
Essence of God. 67
Eternall life a reward, and how. 268
Eternall life what. 269
Excommunication. 353
It is necessary in the Church 354
Incorruptly to be used. 355

F

Faith, what it is. 233
Three kindes of it. 234
Free-will lost in Adam. 250
Free-will how now in men. 251. *and* 153

G

God, what in Scripture. 56
God hard to be knowne. 62
God but one. 64. *and what.*
The God-head is indivisible. 65
God the Father described. 71
Generation of the Sonne, and proceeding of the holy Ghost. 73

H

Hearing fit for all. 3
Three reasons of it. ibid.
Three things required in hearing. 17
Things to be auoyded in hearing. ibid.
Hell torments to be feared. 272
Hell fire how to be auoyded. ibid.
Holy Ghost described. 71
Holinesse is not meritorious. 266
Holinesse a marke of those that are of CHRIST'S *Church.* 288. *&c.*
Holy things how to be receiued. 340

I

Iehouah, what, 57
Intention to the word. 23
Infinite, what it is. 58
Iustice and Mercy in God. 60
Iudgement in reading. 33
Iustification what it is. 209
How it is by Christ. 213
How knowne in vs. 248
Iudgement generall why. 280
There shall be a day of iudgement. 275
The Iudge shall be Christ. 276
All shall be iudged. 277

K

Knowledge of God two-fold. 39
Knowledge of God by his creatures. 40
Knowledge how obtayned. 44
Knowledge of God how to be applyed. 63

L

Law diuersly taken. 185
The Law of God what it is: 187
How it is diuided. ibid.
Morall Law how abolished. 192
The Law is Gods Seriant. 202
The Law impossible to be kept. 205
The punishment of breaking it. 208
A three-fold vse of it. 196
Liberty, what by Christ. 194
Life is of three sorts. 270

M

Man in the image of God. 118. &c.
Man his creation. 99. &c.
Meditation after hearing. 25
Meditation of two sorts. 26
Meditation profitable. 27
Method in reading the Word. 30
Mediator, God and Man, necessarily. 224
Ministery of the Word and Sacrament. 328

Mini-

Ministers not apt to teach are not lawfully called. 330
Ministers their duty. 332
Ministers to be reuerenced. 333
N
Naturall knowledge two-fold. 39
New man what. 255
O
Originall sin what it is. 180
Why it is so called. ibid.
All stained with it. 181
P
Pambus *godly answer.* 136
Persons in the Trinitie how they are distinguished. 72
Preparation to hearing. 17
Parts of preparation. 20
Prayer what it is. 263
Sixe things required in it. ibid.
Neglect of it argueth prophanesse. 265
Predestination what it is. 290
The order of Predestination. 292. and 313
It is no cause of security. 319
Prouidence of God, what. 120
R
Redemption what it is. 130
Reading with wisedome. 28
Redemption how to be knowne. 142
Reading requireth three things. 28
Redemption is not common to all. 284
Reprobation sparingly spoken of in Scripture, and why. 318
What it is. 290
Righteousnes of Christ two-fold. 229
How we partake of it. 230
Repentance, how it is wrought by God. 256
It is difficult. 260
Repentance, what parts it hath. 254
Necessary to know God. 75
Retention after hearing. 24
Reuerence in reading. 28
S
Sacraments how many. 334
Sacraments are of God. 335

Sacra-

Sacraments which. ibid.
Sacraments essentiall parts. 336
Sacraments require reuerence. 338
Sanctification what it is. 246
Sanctification is of God. 250
How far in this life obtained. 261
It doth not iustifie, and why. ibid.
Scripture maketh vs to know God. 41
How to be searched. 5
Two causes to make vs diligent in reading them. 7
Scripture, how profitable. 10. and 11
How knowne to be of God. 12
Scriptures holy & why. 43
How knowne to be diuine. 52
Spirit diuersly taken. 57
Sobriety in searching after God. 62
Sinne what it is. 184
Securitie hindreth hearing. 19
Soule of man what it is. 102
Supper of the Lord what it is. 342

T

Temptations how to be resisted. 159
Temptations how they begin. 158
No place free from them. ib.

V

Vnderstanding required in reading the word. 35. 36
Vnworthy eating and drinking. 348
Vtilitie of the word. 10. 11

W

Wisedome in hearing. 17
All bound to the study of the word. 3. 4. *and the two reasons to proue it.* ibid.
Two parts of the study of the Word. 16

A SHORT AND PLAINE EXHORTATION TO THE STVDY OF THE WORD, WITH SEVERALL directions for the hearing and reading of the same: very necessary for these times.

AS the Sun is to the World, so is the Word of God to his Church and People, the light of their liues, the life of their soules: But as the Sunne in regard of the commonnesse, is not duly considered, so the commonnesse and plenty of the word (a benefit vnspeakeable) breedes the contempt of it. Euen as the *Manna* at the first admired, was afterwards loathed: so doth our corruption vse the word. When the Lord strooke *Egypt* with darknesse, then they vnderstood the benefit of the light; so if the Lord should deale with vs, sending

such a famine of the word, as the Prophet
Amos 8.11 *Amos* speaketh of, we would then acknowledge the plenty of the Gospel to be a happy blessing: For we are brought to the acknowledging of good things rather by the wanting, then the hauing of them. So the sicke man learneth greatly to account of that health, for the which before his sickenesse he was seldome thankefull; but this is of corruption: and grace must teach vs neuer the lesse to esteeme of the word for the plenty of it, and our liberty in professing it; but so much the more to loue it, and for it to praise our mercifull God in Iesus Christ.

carendo discimus.

This also we must know, that the more plentifully the Lord giueth the meanes, the more fearefull is our blindnes, & the neerer we are to iudgement, if we make not good vse of it. When *Iohn Baptist* preached Repentance, and the kingdome of
Mat.3.10. God, he saith: *Now is the Axe laid, &c.* as if he should haue said: Howsoeuer God hath hitherto spared, yet when the Sonne from his father's bosome shall teach: Hee that heareth not now, shall bee hewen downe, and cast into the fire. How culpable this way our English Nation is, is

too

too too manifeſt, and what we haue cauſe to expect for it, I tremble to write.

Wherefore as in the morning when the Sunne ariſeth in his ſtrength, we open our doores and windowes to partake of his comfortable brightneſſe: ſo, in as much as the Lord cauſeth the beames of his glorious Goſpell to ſhine clearely among vs, it is our parts to open our eyes, and to endeauour to be illuſtrated by the ſame. Is it not the Commandement, binding all, and to all induſtry in the ſearching and ſtudy thereof? Ioh. 5. 39. Coloſſ. 3. 16.

That all are bound, may appeare by theſe reaſons: Firſt, if any might be diſpenſed with, for not ſtudying in the word; either in regard of the worthineſſe of their perſon, or for the multitude of their buſines, then Kings: but not Kings, and *Dauid* is an example; therefore none. Secondly, all parents and children are bound to the knowledge of the word: but all degrees, orders, and conditions of men, are in theſe contained: therefore all. Thirdly, the reaſon of the commandement ſheweth it: *In them you hope to haue eternall life.* But all hope for, and would haue eternall life: *Ergo.* Fourthly, the Scriptures ſet Deut. 17. 18. 19. Deut. 6. 7. Iohn 5. 9.

downe the duties of all men in their ſeuerall callings: but theſe duties we cannot performe, vnleſſe wee know them; and know them we cannot without the word.

2 Pet. 3. 15 *Ergo.* Fiftly, the Apoſtle *Peter* writeth thus: *Be ready alwaies to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you.* But render a reaſon, and readily we cannot, without the word: therefore all, whether teachers or learners, able or not able to read, are bound to the ſtudy of the word. Away then with the figge-leaues of the multitude, who think themſelues hereof diſcharged, either for their worldly buſineſſe, or becauſe they are not booke-learned, or for ſome ſuch fooliſh excuſe. This alſo reproueth the Papiſts, who barre the common people the reading of the Scriptures; fearing leaſt that thereby they ſhould proue Heretickes: But this is a fooliſh feare; for the Scripture teacheth the contrary; affirming, that the law maketh not wiſe men ſimple, but ſimple men wiſe; not putting out the

Pſal. 19. 7. 8. eyes of them that ſee, but giuing light to the eyes. And indeed, their reaſon is without reaſon: for the word is a rule; but the rule maketh not the worke wrong, but is

a meanes to right the ſame. The word is a light; But the light cauſeth not darkeneſſe, but the abſence of the light: So the word cauſeth not hereſies, but the abſence of the word: yea, and if they well conſider, they ſhall finde, that not the ſimple common people, but the learnedeſt Clearkes, priding themſelues in their wit, haue beene the broachers of hereſies.

As all are bound, ſo to vſe all induſtry and diligence to know the word: which is expreſſed in thoſe ſignificant tearmes & phraſes: *Search the Scriptures*, and, *let the word of Chriſt dwell in you plenteouſly: Search*, that is, not ſlightly & ouerly, as many do, not regarding whether they finde or no: but narrowly, & painfully, as *Salomon* expoundeth, by *calling*, *crying*, and *ſeeking*, as for ſiluer, and ſearching, as for treaſures: Then ſhall we vnderſtand the feare of the Lord, and finde the knowledge of God. *Let the word of Chriſt dwell in you*: that is, euen as they that dwell with vs vnder the ſame roofe, are well knowne vnto vs, and wee familiarly conuerſe with them: So ought the word to bee, not as a ſtranger, but as a welcome and wel-knowne gueſt: *Let it dwell plenteouſly*, or *richly*: that is,

Pro. 2. 3. 4

euen as euery corner of a rich mans houſe is fraughted with ſtuffe, ſo ought we to be fulfilled with diuine knowledge. This condemneth thoſe blinde ones, who liue like bruit beaſts, that haue no vnderſtanding, whoſe brutiſh ignorance cannot be but exceeding fearefull: For euen as a houſe without walles and windowes, and other neceſſary furniture is accounted forlorne, ſo that is a very forlorne and naked conſcience, which is deſtitute of the knowledge of the word: And as it is an eaſie matter to leade the blinde out of the way, ſo the ignorant are eaſily lead, and taken in the ſnares of the Diuell. And this reproueth the negligence of ſuch, who are not carefull to apply themſelues with all diligence to the ſtudy of the word: our negligence herein being the cauſe of the barrennesſe of knowledge in theſe plentifull times. If men would beſtow that time in the ſtudy of the word, which they for the moſt part beſtow, ſom in hunting and hawking, ſome in dicing and carding, ſome in drinking, ſwilling, and following bad company, ſome in ſloth and idleneſſe, thus wiſely redeeming the time, then certainly knowledge would

abound

abound among vs, as the waters that couer the sea. Euen as in matters of the world, though a man haue neuer so good a Trade; yet without labour and diligence he can doe no good in it: and as the diligent shall beare rule, and stand before Kings so knowledge shall increase to the diligent, when the negligent shall be vnder darkenesse. Pro. 12. 24. Pro. 22. 29

There are two principall causes among many, which ought to prouoke our diligence herein. The Difficulty, and the Vtility of the Scriptures: The Scriptures are difficult and hard, but first not to all; but to them which perish, and to them which are naturall, and haue not the spirit: but to them which haue receiued the enlightening spirit, it is otherwise: God who commanded the light to shine out of darkenesse, shining into their hearts, and giuing them the light of the knowledge of God, in the face of Iesus Christ. Secondly, they are difficult, but not alwayes, the Lord more and more scattering the darkenesse of the mindes of his elect Children, by his holy spirit. Thirdly, they are difficult, but not all; for in the foundation of the doctrine of saluation, and of faith and 2 Cor. 4. 3. 1 Cor. 2. 14. 2 Cor. 4. 6.

manners, they are easie and plaine: but some places in deed are wonderfully hard: There is milke for babes, that is easie: and meate for strong men, there is hardnesse. The Ancients, of this haue excellently spoken: One saith, The Scriptures are like a mighty riuer, in the which a Lambe may walke safely, and yet an Elephant bee drowned. And another: The writers of holy Scripture are in some things like Angels, descending to the capacity of the simplest; and in some things as Angels, transcending the capacity of the learnedest. And againe, In the holy Scriptures some things are open, and some things obscure: those are for our nourishment, these for our exercise: by those our hunger is staied, in these our loathing. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, some land, and some sea, makes both the more esteemed; and in the land, some hilles, and some vallies makes both the more delightsome; and as the Sommer is so much the more welcome, after a hard and stormy Winter: euen so this mixture in the word, maketh both the more pleasing, and continueth the edge

Heb. 5. 12. 13. 14.

of

of our desire to studie: which if it were all alike, would soone be dulled.

These reasons may be rendred why the Lord would haue some things in his word to be thus folded vp in the clouds of obscurity; making (as it were) darkenesse their pauillion: First, that wee might know, and acknowledge the vnderstanding of the word to be the gift of God. Secondly to tame the pride and arrogancy of our nature, which would soone appeare, if all things were obuious and easie at the first sight. Thirdly, that we should not vilipend and make light reckoning of the word: for this is our corruption: profered kindnesse, or grace, is not esteemed. Fourthly, that impure dogs and swine may be kept from holy things. Fiftly, that we should make high account of the ministery of the word, ordained for the opening and interpreting of the same. Sixtly, to stirre vs vp to prayer, and to continuall diligence and paines in the hearing and reading of it: As matters of great difficulty, are not compassed (we see) with ordinary paines.

Many by reason of the difficulty of the diuine Oracles, doe quite giue ouer the study

Prou.26. 13. ſtudy of them; like vnto the ſluggard, or idle perſon, who ſaith; *A Lyon is in the way.* But as generous and noble ſpirits are not daunted nor diſmaied by the dangers of great Enterpriſes, but rather ſo much the more enflamed with courage to ſet vpon them: Euen ſo the difficulty of holy Scriptures ſhould not abate our paines; but in reaſon ſo much the more whet on our diligence: without the which, not only no excellent, but no ordinary comfortable meaſure of knowledge can be atchieued. Is the word difficult? Then it requireth of thee ſo much the more induſtry in reading, hearing, conference, meditation and prayer; In which things if we did exerciſe our ſelues in a conſcionable manner, we ſhould ſoone become men of ripe age in theſe hidden myſteries.

The ſecond reaſon to excite our paines is the vtility and profit that comes by the word. As *Dauid* ſaid of *Goliah* his ſword, 1 Sam.21. 9. *There is none to that*: So I may ſay of this reaſon, *There is none to this.* For amongſt men, whoſe heart is ſo hard but profit and gaine will perſwade him? But the 2 Tim.3. 16. Scriptures are profitable: *By them we beleeue:*

leeue : By them we are conuerted, and made wiſe : By them we are regenerated. By the preaching of them we receiue the Holy Ghoſt. By them wee are ſaued, therefore called The words of eternall life, and of ſaluation. The word is compared to *Light*, to enlighten vs. To *Raine, Snow*, and *Dew*, to make vs fruitfull in good workes. To a *Sword*, to defend vs. It is a *Key*, to direct vs to Chriſt, the treaſury of all happineſſe. It is as *Sincere Milke*, to feede vs, and make vs grow : As *Flagons of Wine*, and *Apples of Paradiſe*, to comfort vs. As *Salt* to ſeaſon, purge, cleanſe and preſerue vs. Preferred before *Honey* for ſweetneſſe, before tryed *Siluer* and *Gold* for price, and ineſtimable value. What ſhall I ſay? The praiſe and excellency of the Scriptures, exceedeth all the praiſe and commendation that can be giuen vnto them. If I had the tongue of Angels, I could not expreſſe it, but muſt be compelled to ſay, as the Apoſtle in another place : *O the deepeneſſe of the riches of the wiſedome of God, and of his word!* Is any thing then ſo profitable as this? O what a baſe, ſlauiſh and fooliſh nature haue we, which runne and hunt after the feathers

Ioh.17.20
Rom.10. 14.
Pſal.19.7.
2 Tim.3. 15.
1 Pet.1. 23.
Iam.1. 18.
Act.10.44.
Iam.1.21.
Luk.11.28
Ioh.6.68.
Act 13.26
Pſal.119. 105.
Pro.6.23.
Deut.32.2.
Eſay 55. 10.11.
Eph.6.17.
1.Pet.2.2.
Cant.2.5.
Mat.5.13.
Pſalm.19. 10.
Pſal.12.7.
Pſal.119. 72.

thers of the world, neglecting the true & certaine treasures of the Word. *You haue a sure word of the Prophets, to the which you do*
2 Pet. 1. 19. *well if you take heed, &c.* Yea, if we study in the word, we haue the Angels as fellow-students, searching, enquiring, and desiring to behold the things that are reuealed to vs by the preaching of the Gospell.

1 Pet. 1. 10 11. 12. Ephes. 3. 10 But some perchaſe, will thus obiect: The word of God is to be studied we confesse: but how shall we know that those Scriptures are the word of God?

That the Scriptures contained in the old and new Testament, are the word of the liuing God, may appeare,

either by { *Testimonies.* or *other Reasons.*

The testimonies are either { *Diuine,* or *Humane.*

The testimonies diuine, confirming this truth, are either of { *God, speaking in the word:* or of *The holy Ghost speaking in the conscience.*

1 Cor. 2. 13 2 Tim. 3. 16. 2 Pet. 1. 21 God so witnesseth in his word: and what more

more ordinary in the Prophets, then *Thus ſaith the Lord?* as *Zacharie* alſo. *He ſpake by the mouth of his holy Prophets, which haue beene ſince the world began.* Luke 1.70.

The Holy Ghoſt beareth this witneſſe vnto the conſciences of the elect: And this teſtimony is that inward force and efficacy of the holy ſpirit, by the which we feele our hearts moued, bowed, and perſwaded to beleeue the word. *He that beleeueth, hath the witneſſe in himſelfe.* This teſtimony (next to the voyce of God ſpeaking in the Scriptures, who indeed is onely a ſufficient witneſſe to himſelfe) is to bee preferred before all other teſtimonies and arguments whatſoeuer. But this muſt be remembred, that this witnes of the Spirit in the heart, is not to bee pretended to confirme doctrines to others, and to confute aduerſaries: but onely, that euery one for himſelfe by this witneſſe might bee certaine in his very conſcience, that the holy Scriptures are of God. In this the conſcience reſteth, and is ſatisfied: and it ariſeth, and is wrought in our hearts, by the word read, heard, meditated vpon, and tranſlated to the vſe of faith and life: as, *If any man will do his will* (ſaith Christ) *he* Ioh. 7. 17.

1 Cor. 2. 10. 11. 12. Ioh. 2. 20. 27. 1 Ioh. 5. 10

ſhall

shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

The humane testimonies are either of the { *Church,* or of *The enemies of the Church.*

The perpetuall consent of the Church, and of all the people of God, in receiuing, embracing, and conseruing the word of God, so many ages, notwithstanding their diuersity and disparity of mindes and iudgements; argueth no lesse then a diuine authority in the word.

The enemies are either { *Iewes,* or *Heathen.*

The Iewes acknowledge the bookes of *Moses*, and the Prophets, to be giuen by diuine inspiration. And among the Heathen, when *Ptolomy* the King of *Aegypt* demanded why Heathen Authors in their writings, make no mention of the bookes of Scripture: one made answer, because they were diuine: and that God the author of them, was reuenged of all those that presumed to touch them, as *Iosephus* and *Eusebius* report.

The other reasons may be drawn, first from

from the antiquity of them, being of all writings the most ancient: *Moses* the first Penman of holy Writ, being farre elder then all other writings now extant in the world: a thing well knowne to the learned. Secondly, from the certaine euent & accomplishing of the diuers prophesies, which neither by naturall causes, nor by the wit of man, could euer haue been foretold. Thirdly, from the miracles which Sathan neuer could bring to passe. Fourthly, from the matter of them, containing the whole, pure, and perfect law of God; and describing such a meanes of saluation, which both agreeth to the glory and perfect iustice of God, and satisfieth the conscience. Fiftly, from the maiesty of them, which shineth euen through the humility and simplicity of the phrase. Sixtly, from the inuincible firmity and continuance of them, notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Seuenthly, from the beautifull harmony, and admirable consent of all the parts of the doctrine contayned therein. Eightly, from the force of them in the mindes of men, effecting mouing, conuerting and transforming

vs into new men, and kindling a liuely consolation in our mindes in the day of tryall, as appeared in the Martyrs. Ninthly, from the irreconcileable hatred of Sathan and his complices, tyrants, persecutors, and all prophane men, against the Scriptures, more then any other bookes. Tenthly, from the vengeance of God vpon the contemners, blasphemers and enemies of the word. It were almost infinite to reckon all that might be said herein: all which are good, iointly and seuerally considered, to confirme vnto vs the authority of the scriptures, and to conuince the consciences of all them, which in the vanity and wickednesse of their hearts, shall any way call them into question.

Wherefore it appeareth (and nothing can be said to the contrary) that all are bound with all diligence, to study in the word of God.

Two principall parts of our study in the word, are the Reading, and the Hearing of it. All then must giue all diligence to heare and read the Scriptures.

And because things good in themselues, through bad and negligent vsage, become oft-times vnprofitable and hurtfull vnto

vs.

vs, therefore the Apoſtle *Paul* prayeth and exhorteth, that *the Word dwell in vs, in all wiſedome.* Coloſ.1.10 Coloſ.3.16

That wee ought wiſely to heare the word preached, appeareth by our Sauiour himſelfe in his monitions to his Apoſtles and Diſciples: *Heare and vnderſtand. Take heed what you heare. Take heed how you heare.* Mat.15.10 Mark.4.24 Luke 8.18

Vnto this wiſe hearing, three things are neceſſary: Firſt, ſomething is to be done before wee heare. Secondly, ſomething in the hearing. Thirdly, ſomething when we haue heard.

That which is to be done before wee heare, is called *Preparation*; which conſiſteth in the auoyding of ſome things, and in the doing of other ſome.

Thoſe things which are to be auoided, may be reduced to theſe fiue heads: The firſt is *Intemperance*: in riotous eating and drinking, & pampering the body; whereby we are made vnfit for the exerciſes of the word: the body being then more apt to ſleepe then to heare. Full bellies (for the moſt part) haue empty ſoules; and therefore our Sauiour Chriſt moniſhed his Apoſtles to *beware of ſurfeiting and*

Luk.21.34. *drunkennesse, which oppresse the heart.*

The second is *Distracting cares of the world:* these must be banished out of our minds when we come to heare the word: As *Abraham*, when he went to sacrifice Gen.22.5 his sonne vpon the mount, left his Asse and seruants at the foote of the hill: Euen so, when we come to the holy hill of God with the Congregation, we must put off, and abandon all our owne thoughts, words and seruile labours. For as thornes choke the Corne, so will these the word, Luk.8.14. as our Sauiour teacheth.

The third is *Preiudice* against the person of the Teacher: for when the person is once distasted, we relish not his doctrine, though neuer so good. So *Ahab* could not abide *Micaiah*; and therefore would not endure his teaching and admonitions.

The fourth is *Pride* for some measure of knowledge receiued: As many will say, they know as much as the Preacher can tell them. It may be they doe: But doe they practise it? Such must know, first, that preaching is not onely to teach men that which they know not, but also to stirre them vp to practise that which

they

they know: not so much ordained to informe the iudgement, as to reforme the affection. Secondly, they must remember that part of the song of the Virgin: *He filleth the hungry with good things, but the rich he sendeth empty away.*

The fift is *Carnall security*; when we come to the hearing of the word with a resolution, that speake the Lord what he will, and cry the seruants of God against our sinnes, as long and as loud as they will, yet we will do as wee list. For many by this meanes come into the congregation, as the vncleane beasts into the Arke; they come in vncleane, and goe out vncleane. Well, this of all other is most fearefull, and the high way to a reprobate minde. Rom.1.28 2 Thes.2. 10.11.

These especially, and so all other sinnes must be carefully auoyded, and vnfeinedly repented of: *For wisedome entreth not into a defiled soule*: And as the eye, if it be euill affected, cannot discerne the obiect, so the minde infected, and the conscience polluted with these and the like sinnes, cannot possibly vnderstand the things of God: Sathan by these meanes stealing out of our hearts the pretious seede Wis.1.4.

of the good word of God.

Thoſe things which are to bee performed before the hearing of the word, are eſpecially two. The firſt is prayer. If we muſt pray before the receiuing of our bodily meate, much more before this heauenly foode of our ſoule. And in our prayers wee muſt commend our Teachers and our ſelues vnto the Lord. For our Teachers wee are to pray for three things: Firſt, that their lippes may preſerue knowledge. Secondly, that they may be faithfull in deliuering the whole counſell of God vnto vs. And thirdly, that they may powerfully and wiſely ſpeake to our conſciences.

For our ſelues alſo wee are to pray for three things: Firſt, for the pardon of our ſinnes. Secondly, that our minds may be opened to vnderſtand. Thirdly, that our hearts and affections may be ſanctified to obey the holy word. For oftentimes wee do not that we know to be beſt; but that vnto which our affections carry vs. An honeſt and a good heart is a notable ſigne of Gods ſpirit.

The ſecond thing to be done, is timely and ſeaſonable reſorting, with the reſt of

Gods

Gods people, to the house of God. Negligent comming, that is, when we come one straggling after another; howsoeuer it bee ordinary almost in all places, yet it argueth a grosse carelesnesse and neglect, if not contempt of the worship of God. If our loue vnto the word should be measured hereby, it would soone appeare to bee a great deale lesse then our loue to Faires, Markets, Feasts, and merry-meetings, as they call them, vnto the which we will be sure to come with the first. O that we had but halfe the care to come to the market and feast of our soules, which is the mistery of the word! Why should we not be like to *Peter* and *Iohn* in striuing to out-run one another to the house of God, as they to the Sepulchre of Christ? Iohn 20.4.

In the time of *Nehemias* the people gathered all together, and called for the reading of the Law: And *Cornelius* and his household were all ready wayting for *Peter*, to heare the word: And the people pressed vpon Christ to heare him. The forwardnesse of these is for our imitation. Nehem. 8. 1. Acts 10.33 Luke 5. 1.

In hearing, three things are requisite: first, Attention; second, Intention; third,

Retention: The first ordereth the body, the second the vnderstãding, the third the memory: Attention is when the whole body, but especially the eare, and the eie are reuerently composed to heare the
Eccle.4.17 word. Of the eare we read, *Be more neere*
Luk.4.28. *to heare.* Of the eye, *The eies of all that were in the Synagogue were fastned on him*, that is, on Christ, when he began to teach them. Of the reuerent cariage of the whole body *Constantine* the Great may be an example, who as *Eusebius* reports, though he were the most noble Emperour that yet the world hath seene, for the most part would stand at the preaching of the word, and not sit downe, though admonished of
Luk.10.39 his Nobles. *Marie* also is an example hereof. Wherefore, to sleepe, to talke, to reade, to gaze vp and down in euery corner, which is the marke of a foole, as *Solomon* teacheth, are specially to be auoided. So also departing out of the Congregation, without iust and reasonable cause, as the people staied for *Zacharie*, though in regard of the vision hee held them very long: Euen so should we stay with reuerence, till the Congregation be dismis-
Luk.1.21. sed with the blessing of God. More reuerence

rence then must be of a great many practised in hearing. If *Paul* will haue women reuerently to behaue themselues in the congregation, because of the Angels; much more ought all, both men and women, behaue themselues reuerently, because of the presence of God, who is the Lord both of men and Angells: of the which his presence we haue his promise: and therefore *Dauid* called the meetings of Saints in his time the presence of God. As therefore *Iacob* was stricken with great reuerence for the vision which he had at *Bethel*, & said, *How fearfull is this place? this is none other but the house of God, this is the gate of heauen*: so should wee esteeme of the assemblies of the children of GOD, worshipping in feare, as *Dauid*; remembring we are present before God himself, as *Cornelius*. The second is Intention, and this is of the minde, when we diligently marke those things which are taught. For if our thoughts wander, and be not bent on the things spoken, we heare without profit. Euen as wee see by experience, that in a deep meditation, though our eies be fixed vpon some certaine obiect, yet we smally regard it: so, if the minde bee not

Mat. 18. 20
Psal. 42. 2.
Gen. 28. 17
Psal. 1. 7.
Acts 10. 33

preſent aſwell as the body, all is to no purpoſe: For this is to be like the Iewes, who honoured God with their lippes, but their hearts were farre from him. Wherefore heere is required, that wee ſuffer not our hearts to wander, but that we call home all the powers of body and ſoule to this holy buſineſſe; not onely marking ſome words, and ſentences, but the Booke, the Text, the Parts, the Doctrines, the Proofes, and the Vſes. This is Intention, and this
Pſal.45.10 is commanded to the Church: *Heare O daughter, and conſider, incline, &c.* And
Prou.2.2. *Cauſe thine eare to hearken, and incline thine heart to wiſedome and vnderſtanding.* The third is Retention, and this is of the memory; when we lay vp the word of God in the heart, as the virgin *Mary*, the ſay-
Luke 2.51 ings concerning Chriſt: Not ſo to lay it vp, as the euill ſeruant the talent, neuer to vſe it; but as *Ioſeph* in the yeares of plenty, layed vp corne for reliefe againſt the yeares of famine, ſo ſhould wee ſtore vp the word, that we may haue it ready for our vſe vpon all occaſions offered. And this is noted to be the property of good
Luke 8.15 ground, *To keepe the word.* But many are
Ioh.14.23. like to fiues, or broken veſſels, into which what-

whatsoeuer is poured, is lost. That bodie thriueth not, where the stomacke wanteth a retentiue faculty to keepe the meat till it be digested: Euen so, all the hearing in the world profiteth not, if wee be not carefull to remember it. Wherefore, as a man hauing receiued a pretious iewell casteth it not at his heeles, but layeth it vp charily vnder locke and key: so should wee lay vp the word which wee haue receiued. The word is a well of life; but (as *Iacobs* well) it is very deepe: Preaching is the drawing of this water, our hearing the fetching of it: But as we goe not to the riuer for water to spill it by the way; so if we spill and loose the word wee haue receiued, what profit shall we haue? And because we are nimble to apprehend, and strong to retaine euill things, but slow, and weake to good things; we must earnestly pray and entreate the Lord, to sanctifie, and to strengthen our memories, that that which we haue once heard, wee may often remember, to the benefit of our soules; *Amen.*

That which is to be done after we haue heard, is *Meditation*, the very life of our Hearing and Reading; and it is a reuoluing

uing in our mindes, and a repeating againe those things which we heare and read: without the which, I dare bee bold to say, that neuer any did, or shall profit in the study of the Word: This meditation is either with God or man: Meditation with God, is either when we giue thanks, or pray, concerning things heard or read. When thou hast heard, praise God for it, and pray that by the finger of his Spirit it may be written in thy hart: and that thou maist finde in thy selfe, the liuely formes of the doctrines deliuered: It is a good degree of profiting by the Word, when we can conclude the things wee heare and reade in the forme of a praier.

Meditation with Man, is, either with our selues, or others.

With our selues, when wee make triall what we can remember of that we heare and reade: and here we must not stay, but proceed to the heart and conscience, and examine them vpon euery point we haue heard. As if thou hast heard that which before thou knewest not, blesse God, and labour to bee more confirmed in the truth. If any thing hath been reproued, then either thou art guil-

ty,

ty, or not guilty: If guilty, bleſſe God that thou art admoniſhed of thy fault, and from hence make thy riſe to repentance: If thou beeſt not guilty, praiſe God for preſeruing thee from ſuch ſinnes, ſo condemned in his word: If thou haſt heard a vertue, or good duty commended, then either thou haſt not practiſed it, or thou haſt: If not, begin here in the name of God; if thou haſt, praiſe God for ſuch grace, and let ſuch exhortations encourage thee to proceede in wel-doing.

Meditations with others, is, when either with our family, or with any other of the godly brethren, we do reuerently and diſcreetly conferre of the things deliuered. The benefit hereof muſt needes be great; for as two eyes ſee more then one, ſo when wee meete to conferre of that which we haue heard, that which one forgetteth, another may remember; and that which is not well vnderſtood by one, is, it may bee, better marked by another. The two Diſciples thus conferring, had their vnderſtanding opened: And the men of *Berea* their faith confirmed: And this is wiſely to heare: The Lord bleſſe al his people with this grace for Chriſts ſake. *Amen.* Luk. 24. 31. Act. 17. 11. 12.

Thus

Thus much concerning wisedome in hearing the Word: Now followeth to be declared, how we should reade the holy Scriptures wisely.

That we are wisely to reade, teacheth
Mat.24,15 our Sauiour, *Let him that readeth consider:* and wee finde by other experience, that our affaires vndertaken rashly, and without due consideration, succeed not.

That we may reade wisely, three things are necessary: 1. *Reuerence.* 2. *Order.* 3. *Iudgement.*

First, *Reuerence* is required in our reading of the holy Scriptures; both in regard of the Maiesty of the Authour of them, which is the liuing God; and also in regard of the worthinesse, and weightinesse of the contents and matter of them: which is the hidden and great mystery of godlinesse, concerning Iesus Christ, and eternall life; The summe of the word of the Lord, is, *The word, the Lord*: In these two respects, besides many other, the Scriptures are farre more excellent then all other writings whatsoeuer.

Therefore when thou takest thy Bible, remember the Lord whose word it is; and sanctifie thy exercise therein, with a godly

ly and deuout prayer, for leaue; and for an vnderſtanding heart: yea, as *Moſes* at the ſetting forward of the Arke, and at the reſting of it deuoutly prayed. So whenſoeuer thou readeſt, begin and end, open and ſhut thy booke with prayer: For as they which come to the Lords Table, and eate and drinke vnworthily, and irreuerently, eate and drinke their owne iudgement, not conſidering the Lords Body. So they which come irreuerently to the reading of the Scriptures, as to the reading of any prophane or common booke, reade to their owne iudgement for not conſidering the Lords Booke. As we reade that the Lord commanded *Moſes* to put off his ſhooes, when hee drew neare the burning Buſh; *becauſe the ground whereon he ſtood was holy ground.* So when wee draw neare to the Lord, in offering to reade his word; hee commandeth vs to put on holy and reuerent affections, becauſe the Booke wee reade, is a holie Booke. For, which way ſoeuer we turne or caſt our eyes: in euery leafe and page thereof, the holy and reuerent name of the Lord is engrauen. As *Peter* therefore writeth of ſpeaking, *If any man ſpeake let him*

Numb. 10. 35. 36.

1 Cor. 11. 29.

Exod. 3. 5.

1 Pet.4.11. *him talke as the word of God:* ſo may I ſay; if any reade, let him reade, as the words of God. For as many thouſands of the *Bethſhemites* were ſore puniſhed for their irreuerent gazing vpon the Arke: as we reade 2 Sa.6.19 alſo of *Vzzah*: So verily, the iuſt Lord 1 Ch.13. 10. ſtriketh many Readers with blindnes and hardnes of heart, for irreuerent vſage of his holy Scriptures. When thou readeſt therefore, be reuerent, and pray. Pray; Iam.1.5, for this is the way to obtaine wiſedome: Luk.11.13 and to obtaine the Spirit: which ſpirit leadeth vnto the knowledge and practiſe Ioh.18.13 of all truth: and which reuealeth vnto 2 Cor.2.10 vs the hidden things of God: Vſe reuerence alſo: *For the feare of God is the begin-* Prou.1.7. *ning of wiſedome*: And the ſecret of the Lord is reuealed to them which fear him; Pſa.25.14. and his couenant to giue them vnderſtanding: The Lord put in our hearts this feare for Chriſts ſake, *Amen.*

The ſecond thing required in the reading of the word is Order, and Method; which is a great furtherance of knowledge, and a ſingular helpe of memorie. An army diſranked and out of battell aray neuer getteth the victory: ſo neither doth diſorderly and confuſed reading get any

any great measure of grounded knowledge.

As Saint *Luke* wrote the Gospell in an orderly manner from point to point: so we are to reade the word, in an orderly manner, going forward from point to point. Memorable is the example of one *Alphonsus* a King of *Spaine*; who, notwithstanding the affaires of his kingdome, read ouer the Bible foureteene times in order, with certaine Commentaries vpon the same: As his diligence is here very commendable, and for our imitation; so also this, He read in order. If therefore I were worthy to giue directions this way, I would thus aduise: First, what booke soeuer we take to read, to begin at the beginning, and so to continue reading till we come to the end of it. And thus shall we carry the summe and the drift of the History and argument before vs: of which in a great part, they which read now a Chapter in one booke, now a leafe in another, must needs be ignorant. Such simple readers I may liken to those simple women, which are alwayes reading, but are neuer able to come to any sound knowledge of the truth. For as he that

Luk.1.3.

2 Tim.3.7.

that goeth but an easie pace in the right way, speedeth his iourney faster then hee that maketh more haste in a wrong way: Euen so a little read in good order, aduantageth the knowledge more then greater paines, if it be confused. Secondly, I would aduise, that in our reading wee beginne first with the easiest and plainest Bookes, as the history of Christ, set down by the Euangelists, and the Booke of *Genesis*: Then to reade the Epistles, first the shortest, as the Epistles to the *Philippians*, *Colossians*, the first and second to the *Thessalonians*? then the Epistles to the *Galathians*, and to the *Romans*, which last Epistle is called of some the Key of the Bible. And when we haue tryed our selues in these, then to beginne the Bible, and to reade it through: For euen as in Trades there are some things more easie, to the which the apprentice is applyed, and afterwards, as hee groweth in capacitie, hee is taught the harder and more secret things of his mystery: so in the scriptures, there are some things easie and familiar for learners, and beginners, as milk for babes: and there are other things, hard and obscure, which it is not safe to

meddle

dle withall, till wee haue our ſences well exerciſed in the word.

The third thing required in wiſe reading, is Iudgement and Diſcretion; by the which, firſt wee make choyce of a fit time to reade: ſecondly, diſcerne the right ſenſe and meaning of that we reade; and thirdly, apply and make the right vſe of our reading.

Iudgement is requiſite; for a wiſe man Pſal. 112. 5
miniſtreth all his affaires with iudgement: and euery thing is beautifull in his time. Eccle. 3. 10
Therefore the time is ſpecially to bee regarded. All time is not to bee ſpent this way. For our callings muſt carefully bee followed: neither is all the time to bee taken vp in our callings, but ſometime is to be ſpared for reading, prayer, and meditation: One of theſe may not hinder another, which muſt needs come to paſſe without Iudgement. *Dauid* and *Daniell* obſerued prayer thrice a day; and they that feare God, will ſo diuide their times, that at the leaſt once a day they will reade a chapter or two in the Bible, and becauſe of the ſluggiſhneſſe of our nature, ſoone weary of good things: it were good to taske our ſelues; and when it ſo falls out

that wee are constrained vpon extraordinary occasion to leaue our taske vnperformed one day, then to double our paine and diligence the next time, rising the earlier, and working the harder in our callings, that we may redeeme that time without any losse.

Theodosius the second Emperour of that name, is reported to haue written out the Bookes of the New Testament with his owne hand, accounting it a speciall iewell: and out of it hee read euery day, praying with his wife and sisters, and singing of Psalmes. And it was that famous Eunuches practise, as wee may gather out of the eight chapter of the *Acts*. I reade of another Emperor of *Rome*, who was wont to account that day lost, in the which hee had not bestowed a benefit vpon some of his subiects: So we may well reckon that day among our losses, in the which wee reade not, or meditate not of something in the word. But foolish men thus obiect; I haue no leisure, by reason of vrgency and multitude of businesse. To such a one I answere: Is any businesse more vrgent then this? *Martha* is troubled indeede about many things; but this one

thing is necessary: namely, the knowledge of God by his word. Againe, Thou wilt spare a time to eate and sleepe, why not then to read? *Iob* esteemed the words of God, more then his appointed foode: If our loue were such to the word, wee would rather spare the times of our eating, then of our reading; as *Iacob* spared the meate out of his belly to buy the blessing. Hath the body neede of nourishment, and hath not the soule much more? Now the bread of the soule is the word of God. O Lord giue vs euermore of this bread, e *Amen*. Iob.23.12 Gen.25.30 &c.

Iudgement is also requisite in reading; that wee may vnderstand the meaning of the Holy Ghost: For the word of God is not in the letters and leaues, but in the meaning and sence, as some of the Antients haue spoken; yea, one of them saith: that the word of God foolishly vnderstood, is not the word of God. Our Sauiour Christ hauing oftentimes to deale with the learned Scribes and Pharisies, and with the Sadduces, asketh thus: *Haue you not read?* and, *Did you neuer reade?* and, *You erre, not knowing the Scriptures.* And yet these Scribes did so diligently reade Mat. 12.3. & 19.14. & 21.16.42. & 22.31. Mar.12.24

the Scriptures, that they numbred the letters and words: but they read without iudgement, not discerning, nor searching into the heart of the sence, but staying in the barke of the letter. Thus to read is vnprofitable. And here, as we must be carefull to finde the meaning, that we may not read as children; so also we must take heed, that we fay ne not a meaning of our owne, and thrust it vpon the word; least we proue Heretickes. Therefore the right, true, and fit sence is to bee sought out: which of one place can be but one: And that must be, not according as we thinke, (for no Scripture is of priuate interpretation,) but according to the Scriptures, which are the onely best expounders of themselues. The meanes, and ready way to find out the genuine and true meaning of any Scripture, are especially these: First, a due and learned considering of the originall Tongue, in the which the Scripture is written. Secondly, a diligent marking of that which goeth before, and that which followeth. Thirdly, a wise comparing together the place in hand, with other places, both like and vnlike. Fourthly, a heedfull examining of the

2 Pet. 1. 20

ſence arising, with the Analogy of faith, that is, with the doctrine contained in the Apoſtles Creed, ſo called, the Lords Prayer, and the ten Commandements, which are a ſhort ſum of the whole Bible. Fiftly, conference with the learned Interpreters. Sixtly, feruent prayer to God for vnderſtanding: for as we cannot ſee the Sunne without his owne light; ſo we cannot ſee the wonders of the word, vnleſſe the Lord manifeſt them vnto vs by his Spirit.

The third thing that is to be done, that we may read in judgement, is *Application*, to make vſe of that wee attaine vnto by reading, in the reforming of our liues. Many eſteeme highly of the tree of knowledge, with *Eue*; but they regard not the tree of life; when as the very life of our knowledge conſiſteth in the practiſe of that which we know. As it ſaid of Hearers, ſo it is true of Readers. *Not the readers of the word, but the doers ſhall be iuſtified.* And, *Theſe things if you know them, happy are you if you doe them.* Nay, he that knoweteh, and doth not, ſhall be the more beaten, and is guilty of the more ſinne. As therefore wiſe men labour to make profit of all things they deale with: ſo we ſhould propound

Ioh. 13. 17. Iam. 4. 17.

this end to our selues in all our reading, that it may be profitable to teach, to improue, to correct, and to instruct vs in all righteousnesse, that we may become absolute and perfect in all good workes. Some reade onely to this end, that they may know more then they did; and this is vanity: Some that they may be knowne to know more; and this is pride: Some to make a game of their knowledge; and this is filthy lucre: Some to edifie others; and this is charity: Some to edifie themselues, and this is Christian prudence: such like words hath one of the Ancients. Another saith thus: Then is our reading to be commended, when wee turne the words into workes. And againe, the Scriptures are Gods Epistle, written to men, to the end they should liue well. And the holy Ghost better then all: *Blessed is he that readeth, and they that heare the words of this prophesie, and keepe those things which are written therein.* Amen. *Now to God onely wise, be honour and praise for euer more.* Amen.

Amen.

Reuel. 1. 3.

1 Tim. 1. 17.

THE

THE GROVNDS of Diuinitie, expounded and applied.

The prime and chiefest place of Diuinitie is concerning God. *He that commeth to God, must beleeue that God is, and that he is a rewarder of them which seeke him.* Heb. 11.6.

And this is life eternall, that they know thee the only very God, and him whom thou hast sent IESVS CHRIST. Iohn 17.3.

QVESTION.

How may wee come to the sound knowledge of God?

Answ. The best meanes to attaine such knowledge is by the holy Scriptures. Esay 8.20. Iohn 5.39.

Explication. The knowledge of God is either Naturall or Reuealed. That which is Naturall is either

by the notions impzinted in euery mans minde, whereby the conscience is conuinced; or by the consideration of the creatures: which naturall knowledge is vnsufficient to saluation, though sufficient to leaue vs without excuse: The reuealed knowledge is that which is attained by the word of God; who, though he dwell in the Light, which none can attaine vnto, yet hath reuealed himselfe so farre as hee saw fit for vs to vnderstand: This knowledge, beyond comparison, is far more excellent then the naturall, and is sufficient to saluation in regard of knowledge, but not in regard of working or effecting it, which onely is by the holy Spirit, making this knowledge effectuall to sincere faith, loue, feare, obedience, &c.

Rom. 1. 19. 20.

1 Tim. 6. 16.

1 Cor. 8. 1.

Vse 1. Excellent is the knowledge which thou mayest haue of God by the Creatures: which see thou vse thankefully to further thee in the same. But stay not there; For though thou hadst Aristotles eye-sight, who saw farre into Natures secrets; yea, if thou haddest (in this kinde onely) Salomons vnderstanding, who searched and spake of Trees, from the tall Cedar to the lowly Hysope: Also of Beasts,

Beasts, and Fowles, and creeping things and Fishes: for all this thou couldst not 1 Kin. 4. 33
savingly know God. So much will serve to stop thy mouth at the day of judgement: Rom. 1. 19
but so much is too little to enlighten thee to 20.
salvation.

I will therefore shew thee a more excellent way: Search the Scriptures; for in John 5. 39.
them thou shalt finde the King of kings high way to eternall life, which consists in the knowledge of the onely very God, and of his Sonne Jesus Christ: for in them John 17. 3.
only God clearly declared those necessary things, whereof not so much as the shadow is to be perceived in the Creatures. That depth of the Trinity of Persons, in the Unity of Essence: those Mysteries of the Incarnation of Christ; of the Justification of a Sinner, &c. Without the knowledge of these thou canst not be saved: and without the Scriptures thou canst not know these.

Studie therefore the word; and if God vouchsafeth it not to all, be so much the more thankefull: and let thy conscience conclude thus: If those to whom God giveth not sufficient knowledge may be damned; then how much more shalt thou which

which hath sufficient: if as these other Gentiles thou walkest vainely and wantonly in ignorance of God, and prophanenes of life?

Quest. *What are the holy Scriptures?*

Ans. The holy Scriptures are all those bookes of the old and new Testament, by the direction and inspiration of the Holy Ghost, written, or approued by the Prophets and Apostles.

Ephes.2.20
2 Tim.3.16.
2 Pet.1.21

Explic. Those are the writings of the Prophets which are contayned in the Hebrew Canon of the olde Testament. These the writings of the Apostles, which are contayned in the Greeke Canon of the New. But all those bookes vsually contayned in our Bibles, from the end of the small Prophets to the Gospell of Saint Mathew, together with the Prayer of Manasses, are called Apocrypha, that is, hidden, which though they containe many wholesome things, and for many ages haue beene read in the Church; yet are to be distinguished from the other, being neither equall in authority, nor of any more credit, then as they agree with them.

They are called the Scriptures, that

is the Writings, in regard of their super-eminent excellency, being vnto all other Writings, as the Sunne vnto the lesser Starres: both in regard of their peerelesse worth, and also, because that all other Bookes obtaine a degree of worthinesse, according as they more or lesse accord with them: They are called Holy, 1. because of the Authour, which is God; 2. because of the Pen-men, which were holy Men; 3. because of the matter, which is the holy Will and Counsel of God; 4. because of the vse to make vs holy and perfect in all good workes.

Rom. 1. 2. 2 Tim. 3. 16. 2 Pet. 1. 21 Acts 20. 17 2 Tim. 3. 17.

It pleased God that the heauenly doctrine should be written, both that it might be the better conueied vnto succeeding posterities, and also that it might be the safer preserued from corruption, there being an infallible standerd for the examining and determining of all doctrines and opinions which should arise: If the worship of God, and the doctrine of saluation hath beene merueilously depraued, now it is written; what, thinke we, would it haue beene, if it neuer had beene written.

Vse. Whosoeuer then desires the true and sound knowledge of God, are to bee admonished

admonished to procure themselues Bibles, and diligently to reade in them, or if they cannot reade, to heare others; that they may fetch euen from the Fountaine it selfe the doctrine of saluation: and also that they may euen discerne the Bookes wherein the same is infallibly contained. For though it be possible for a man to be saued (holding the summe of the heauenly doctrine) without the distinct knowledge of the seuerall bookes: yet it is the dutie of all Christian men and women, so farre as they haue meanes, and are capable of it, to endeauour to attaine to the Historicall knowledge of the Bible, and bookes Canonicall therein contained: First, that they may with all thankefulnesse, honour the holie Scriptures aboue all other Writings: Secondly, that they may make the best profit of the Preaching of the Word, which they cannot doe, who, when Authorities are alleaged, and places quoted, are not able to distinguish the worth of the authority, as whether it be Diuine or Humane: Thirdly, for the more certainty of their faith, when they can themselues finde and examine by the holie Scriptures those

things

things which are Preached: In which regard the men of Berea are commended as an example vnto vs. For all doctrines of men are to bee examined by the Scriptures, and no further to be credited then they haue warrant from the same: This condemnes them which are negligent this way, which negligence is (by too well knowne experience) found to be the cause that after long Preaching, many remaine very grosly ignorant. Acts 17.10 11.

Quest. *What doe you meane by this word Testament.*

Ans. By Testament I vnderstand the vnchangeable Couenant betweene God and man, concerning the mercy of God by Christ to man; and mans obedience to God. Gen.17.1. 2.7.9. Ier 31.1. 31. 32. 2 Cor.6.18

Qu. *You say that the holy Scriptures, are the Bookes of the Olde and New Testament: Are there then two Testaments?*

Ans. I beleeue that the Testament or Couenant of God, is but one in regard of Substance; though in regard of Circumstance it be said, that there are two. Gal. 4.24.

Explica. The Doctrine of Grace offering to men, in the name of God, salvation, and binding man to obedience and thanke-

thankefulnesse to God, is called, in regard of the forme of conuention and agreement betweene God and man, a Couenant; and in regard of the manner of confirming it, a Testament; being in many things like a Testament: For, first, as in a Testament or last Will, the Testators minde is declared; so is the will of God in his word: Secondly, as in a Will, is here is a Testator, which is Christ: a Legacy, which is eternall life: Heires, which are the Elect: an instrument and Writing, which are the Scriptures: and Seales, which are the Sacraments: Thirdly, and principally, as a Testament is in force by the death of the Testator; so the Couenant of God is ratified by the death of Christ.

Heb. 9. 16. 17.

This Couenant is, and hath beene alwaies one and the same; to Abraham and the Elect before Christ, the same that it is to vs, for all are saued by Christ; they by him to come, we by him come in the flesh: But because God in his manifolde wisedome, otherwise propounded it to the Fathers, otherwise to vs: Euen as a Physition administreth after one manner to a Childe, after another to a man

Rom. 4. 23 24.

Acts 15. 11

growne,

growne, for the diuerſity of their age and temperament: therefore it is ſaid to bee double: God bringing them and vs after a diuers manner to the knowledge of ſaluation by his Sonne Chriſt: For before the comming of Chriſt, the manner of the Teſtament, to the Fathers, was darke, burdenſome and coſtly; they being gouerned and taught by the miniſtery of the Law, a ſeuere Schoolemaiſter, vnder hard conditions, as the burden of the curſe, and the yoake of many Ceremonies to be abolliſhed: and hence it is called Olde: but vnto vs all things are after a more plaine, eaſie and free manner, without that ſame ſtrict exaction of the law of obedience to be performed in our owne perſons: the grieuous burden of the Curſe, and the intollerable yoake of Ceremonies being remoued from our neckes by the preaching of the Goſpell: and for this it is called New: Therefore Saint Auguſtine ſaid, that the new Teſtament was hidden in the Olde, and the Old manifeſted in the New: Wherefore when you reade in the Scriptures that the old Teſtament was but for a time, and to be abolliſhed, &c. and that the new is better,

Gal. 3.24.

Heb. 8.10

Gal. 3.10.

Acts 13.38 39.

Heb. 8.6.7 8.9,11,10

and

and such like; vnderstand this opposition and abolition, not in the bookes: for the bookes of the old Testament are the word of God, which abideth for euer, nor in the substance or matter, but in regard of circumstances afore spoken.

1 Pet. 1. 25

Notwithstanding this, the Lawe it selfe, or Decalogue, which by a figure is sometimes called the Couenant, must be holden to be a diuers kinde of doctrine from the Gospell, and bringing forth (in respect of vs) contrary effects: and the Gospell not to be a new Law, differing from the old, onely by a further degree of perfection, or by addition of Counsels, as the Papists teach.

2 Cor. 3. 7. 8. 9.

Vse 1. Remember that to be in couenant with God, is the fountaine of all thy happinesse: which Couenant the Law is not: but it is the Copy (as it were) of the Articles and poynts agreed vpon betweene God and thy selfe; declaring not why God is thy God, but what hee requireth of thee: nor why thou art receaued to grace, but what thou promisest to doe. As then when thou sealest to Couenants or Indentures, which are for thy great aduantage, thou labourest well to vnder-

stand

ſtand what thou ſealeſt to, and art carefull to keepe conditions on thy part: ſo this requireth that thou ſhouldeſt know the law of thy God, with the particular points thereof; and (if thou expecteſt the aduantage of the couenant) that thou ſhouldeſt preciſely keepe the conditions on thy part; which if thou doeſt not, but tranſgreſſeſt, it is as if thou ſhouldeſt deny thine owne hand and ſeale.

Vſe 2. Remember alſo, that the Scriptures are Chriſts Teſtament, wherein thou haſt a rich bequeathment of eternall life. As men neglect not to haue the Copies of their fathers wils, wherein the inheritance is giuen them, and aſke counſell, and are very conuerſant in them, that they may vnderſtand euery tittle in them: ſo ſhouldeſt thou be diligently conuerſant in the word of God. John 5. 39 Col. 3. 16.

Q. *Of what authority are the holy Scriptures?*

An. I beleeue that they are of a diuine Authority, whereby we are infallibly certaine of the Doctrine contained in them, and neceſſarily bound to beleeue and obey the ſame. Being therefore called the word of God, and the perfect and onely Pſal. 119. Eſay 8. 20. Gal. 6. 16. Phil. 3. 16. 2 Tim 3. 16.

2 Pet. 1. 19 Canon of our faith and life.

Expl. The Scriptures are two waies taken, essentially for the Doctrine contained in them; and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Diuine, but Canonicall properly the first way. The whole Scripture is the rule, but not the whole of the Scripture: as in a Carpenters Rule, euery thing that is of the Rule is not the Rule.

The Scriptures are Diuine and infallible, because God is the Author, who can neither be deceiued, nor deceiue by word, signe, or writing. They are Canonicall, because written to this end: namely, to be the rule of our Faith and Life. And of this authority they are in themselues, though all the world should contradict it, or be ignorant of it: As the sunne was the measure of the day & night, before either man or beast were made to behold it. That they are diuine it must needs be, because of God the Author: and Canonicall they must needs be, because diuine: which two agree together, as the cause and the effect.

2 Tim 3. 16.
2. Pet. 1. 20 21.
Esay 8. 20
Rom. 15. 4
1 Tim. 3. 14. 15.
Ioh. 20 31.
Deut. 5. 32.
Eze. 20. 29
2 Tim. 3. 16.

Vse 1. Hence we learne, that by the Scriptures, as by a supreme Iudge, all contro-

controuerſies in Religion are to be decided. Euen as all difference and ſtrife about weight, is ended by an euen and iuſt ballance: ſo all diſſention in the faith, is by the vnpartiall beame of the Sanctuary, which is the Scriptures, eaſily & certainly compounded: Yea, we attribute this power onely to the Scriptures: and therefore we muſt exclude all vnwritten Traditions, or Decrées of men, though neuer ſo holy and learned, from being this Rule, or any part thereof. Therefore wee are forbidden to adde, or take from the written word of God. Beléeueſt thou the Scriptures? They ſay, thou ſhalt not adde to them. And therefore Tertullian ſaith: When we beléeue, wee beléeue this firſt, that there is nothing more which we ought to beléeue. Deut. 4. 2. Reu. 22. 18 19.

Vſe 2. This bindeth all to all reuerence in reading, ſpeaking, hearing of the word, becauſe of the Author, which is God; and to all care to know, vnderſtand, beléeue and obey the ſame, becauſe to this purpoſe it is giuen vs as a moſt perfect rule, by God himſelfe. Prou. 1. 7. Pſa. 25. 14. 1 Pet. 4. 11

Q. *The holy Scriptures are Diuine and Canonicall in themſelues; but how do we know*

Esay 8.20 Deut.5.32 Iohn 5.39 2 Pet.1.19 Gal.6.16. 2 Iohn 10 Ioh.7.17. 1 Cor.2. 10.11.12.

that they be so?

Ans. We know that they are so, both by the testimony of themselues: (for so the old Testament testifieth of it selfe; the new of the old, and of it selfe;) and also by the witnesse of the Holy Ghost in our hearts.

1 Ioh.2.27 & 5.10. 2 Sam.23.2 Luk 1.70. 2 Ti.3.16. 2 Pet.1.21 1 Cor.2.13

Expli. There are two principall arguments of the Diuinity of the Scriptures to vs: the first is their owne voice, witnessing that they are of God; as often this is repeated in the Prophets, Thus saith the Lord. And this is the chiefest Argument, euen the very voice of God himselfe: of which we may safely collect thus: If the Scriptures be true, when they speake of things to come, then also when they speake of things present. As when they say that they are giuen by diuine inspiration, and are the workes of God, and that, this is the prophesie of Esay, these the Epistles of Paul, Peter, &c. The second argument is like vnto the first, and it is the testimony of the holy Ghost, which as it inspired the holy men to write, so also it teacheth the children of God to be-

2 Pet.1.21 1 Cor.2.10

leeue the Scriptures: for if faith be the gift of God, as it is, then also to beleeue the

Scriptures

Scriptures to be the word of God. The first of these is to perswade others and our selues: the other chiefly to satisfie our selues: which also is alwaies agreeable to the Scriptures, and is to be examined by the same. Vnto these two you may adde also, their miraculous preseruation, notwithstanding the rage of all Iulians, and Dioels, the diuine vocation, mission, and life of the Writers, the Maiesty of the stile, the purity of the Doctrine, their power vpon the conscience, for the confounding and breaking of the stubborne, and for the raising, conuerting, and comforting of the broken, and such like.

Vse. This serues to confute the Papists, who hold, that the onely and chiefe argument whereby we are perswaded of the authority of the Scriptures, is the testimony of the Church: we willingly acknowledge that the Church is a meanes whereby wee come to the knowledge of the Scriptures: but not that for the which onely wee beleeue them to be diuine. The Scriptures are a Rule, the office of the Church is to keepe and to vse this Rule. Now as the workeman which vseth a Rule, giues not the power to

1 Tim. 3. 15.

to it, whereby it iudgeth the dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures haue not this power of the Church, though the Church haue power and skill to vse the same. And therfore our Sauiour when question was whether he were the Messiah or no, relyeth not on the witnesse of Iohn, but vpon greater and better witnesse, and this witnesse was, his workes, the witnesse of his Father, and of the holy Scriptures. So when the Thessalonians receiued the preaching of Paul as the word of God, it was not the testimonie of any Church, nor the worthinesse of Paul, a meane and poore man, but the very force of the word it selfe, which bowed their hearts. The testimony of the Church is to be reuerenced, and is good, but not infallible. The testimony of the Scriptures themselues is better, and infallible. The Church is to be proued by the Scriptures, not the scriptures only by the Church. Yea, the papists to proue the infallibility of the Church, flie to the Scriptures. And vniuersally, the authority prouing, is greater, more certain, and more knowne then the conclu-

Iohn 5.36
Ibid.
Vers.37.
Vers.39.
1 Thes.2.
13.

Mat.16.18
1 Tim.3.
15.

sion

tion proued by the same. Yea, if we should beleeue the Scriptures onely for the authority of the Church, which is in conclusion the Pope & his Prelates: then first, they should be Iudges in their own cause, which is vnequall. Secondly, there could be no certainty of Faith or Religion, because the Church hath varied diuersly in her iudgement of the Canon. Thirdly, why may not the Turkes perswade themselues, that their testimony of their Alcaron is as sufficient as ours of the Scriptures. Fourthly, this is to subiect the Word of God to the will of Man: yea God to man: so that God shall not bee beleeued to speake to vs, nor we beleeue him when he speaks, vnlesse it please the Church; that is, the Pope and his Prelates: yea, there shal be no more difference betweén God and the Diuel, truth & lying, the sacred and diuine Scriptures, and the Alcaron of the Turkes, then the Church shall thinke fit, which is most horrible blasphemy: The Lord open the eies of our aduersaries (the Papists) to consider it.

Q. *How doe these holy Scriptures set forth and describe God? or what do you beleeue God to be according to the Scriptures?*

Anſ. I beleeue by the Scriptures, that God is a Spirit, being of himſelfe, and giuing being to all things, Infinite, Eternall, Almighty, knowing all things, &c. Wiſedome, Goodneſſe, Mercy, Truth, Iuſtice it ſelfe, &c. The Father, the Son, and the Holy Ghoſt: The Creator, and Preſeruer of all things: The Redeemer and Sanctifier of his Church.

Expl. None muſt imagine, that I haue ſet downe all that can be ſaid of God, for there are many other particulars in the holy Scriptures: but theſe are the heads: neither can the knowledge of Men & Angels expreſſe fully the amplitude of his eſſence and glory. Though that ſo much as is auaileable for vs to know, himſelfe hath reuealed in his word: for it is moſt true, that a learned man ſaid: God cannot be defined without his owne logicke: This is not a Definition, but a Deſcription, taken out of the Scriptures, conſiſting of three parts, firſt of Attributes: ſecondly, of Relations and proprieties of perſons: thirdly, of Actions and Effects, which are generall, as Creation & Prouidence: ſpeciall, belonging only to his Church, which are principally two, Redemption, and Sanctifi-

Ramus.

Sanctification. Of these I purpose (according as God enableth) to enquire in order, according to the Scriptures: and first I will briefly expound the Attributes as they are alleadged.

We beleeue that God is a Spirit. Now this word Spirit, is taken many waies, but when it is attributed to the Godhead, it is either essentially taken, or personally: here not personally, for so it is onely attributed to the third person: but essentially, and so the meaning is, that God is most simple, without composition, meerely incorporeall, neither to be perceiued by any bodily sence, according as you read that Christ distinguisheth. Ioh. 4. 24. Luk 24. 39

That God is of himselfe, and giueth being to all things, is proued. And this of all other attributes best setteth foorth what God is, it is most peculiar to him, signified by the name Iehouah, which principally betokeneth two things: first, the Eternity and alwaies being of God: secondly, his cause of being to all other things, specially his promises: and therefore was it that God told Moses, that he was not knowne to Abraham, Isaac and Iacob by his name Iehouah, because the promise of the Land Exo. 3. 14. Rom. 11. 36. Exod. 6. 3.

of Canaan was not performed vnto them: Hence also it is, that vsually in the Prophets, when either some speciall mercy is promised, or some extraordinary iudgement threatned, the name of Iehouah is affixed: which is a name incommunicable vnto any creature, and ineffable: not in respect of the letters (as thought the Iewes) but of that which is thereby signified, the Nature and Essence of God.

Infinite, is that which can neither be comprehended by any creature, nor contained, nor circumscribed in any space, or bounds, but being whole and the same euery where, filleth Heauen and Earth, not only with his vertue and operation, but with the greatnesse of his Essence. And thus is God infinite.

1 King. 8. 27. Ier. 23. 24.

Eternall, is that which neither hath beginning nor end of his Being: and such is God.

Psal. 90. 2.

Almighty, is that which without any difficulty or labour, onely by his will, can effect and bring to passe all things, which he willeth, or which in his Nature, or Maiesty, he can will, and that in an instant: And so we beleeue of God.

Gen. 17. 1. Psal. 115. 3 Mat. 19. 26

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By Omniſcience, or to know all things, when we attribute it to God; is meant, that God doth alwaies moſt perfectly vnderſtand, and in a wonderfull manner, vnknowne to vs, ſee and behold himſelfe, and the whole order and purpoſe of his minde, reuealed in the nature of things, and in his Word: and whatſoeuer agreeth, or diſagreeth therwith; and all the works, words, and thoughts of all men, and all creatures, paſt, preſent, and to come, with all the cauſes and circumſtances of all things: and this is proued. Pſa.147.5.

For the reſt of the Attributes, as Wiſedome, Goodneſſe, Mercy, &c. they need no Expoſition: Onely this is to be remembred, that we beleeue, not onely, that God is Merciſull, Wiſe, True, &c. but Mercy, Wiſedome, Truth, becauſe they are his Eſſence, and Being; euen euery one of them, being his whole Eſſence. So that as we conſider theſe in God, they neither differ from one another, nor from the Eſſence of God; though they beget diuers conceipts of them in our vnderſtanding: and ſo if there be any difference betweene them, it is onely Rationall or in our Reaſon; which ceaſeth alſo, the operation of Rom.11.33 Heb.4.13.

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our vnderstanding being taken away.

Now whereas Iustice and Mercy may seeme to be two opposite things; In very deed they are not two things in God, but that One Diuine Essence, which is distinguished according to diuers obiects and effects: not in it selfe, but according to vs: the diuine Essence being called Mercy when it releeth the miserable; and Iustice when it iudgeth the guilty; being still the same in it selfe: as the heat of the Sunne is the same which softneth the ware and hardneth the clay; whereas also these Attributes are often propounded as things vnequall in themselues; as that God is much in mercy, slow to wrath, &c. We are to know that the Attributes are not vnequall, but onely their operations and effects towards vs: as Gods mercy is more then his anger; not in regard of God, or in the nature of God, as when in the temperament of men, choller, or fleagme, &c. are predominant; but in regard of the effect towards vs, for the comfort of them which repent. In the Creatures these are Accidents, that is, Qualities, which may be changed, lost, increased, or diminished: but not so in the Creator, for nothing

nothing is Accidentall in him, but Essentiall: and therefore by such forme of speech is signified that God is alwaies the same, like himselfe; Unchangeable, either in regard of time, or the malice of the creature: As in the creature, the person, which hath life and wisedome, is one thing, and the wisedome and life in the creature another thing: but in God they are not distinct from his Essence; but his Life and Wisedome are his Essence, and cannot bee changed in him as in the creature: When we say then that God is Mercy, wee meane an Essence, shewing Mercy, and so of the rest: These things are proued.

Numb. 23. 19. Mat. 3. 6. Psal. 102. 13. Iam. 1. 17.

Vse 1. That wee remember exceedingly to praise God for his Word, whereby hee hath made himselfe manifest, who otherwise could neuer haue been comfortably knowne of vs: For as wee cannot see the Sunne without his owne light: so not God, if our Sunne of Righteousnesse had not reuealed him. A certaine Heathen Philosopher, called Simonides, being asked of Hiero the King, what God was, demanded a daies respite, then two daies, afterward three: and being asked

1 Tim. 6. 16. Iohn 1. 18.

ked why he did so; answered, that the longer he thought what God should bee, the lesse he vnderstood of him: What was the reason that so wise a man was to seeke herein; because hee wanted the word of God to direct and teach him. And therefore a wiser then he said well: It is hard to finde God, but to vnderstand him vnpossible: But now, to vnderstand so much as his pleasure is, we should know, and is necessary to life, is possible, through his infinite goodnesse by his word: for the which to him be praise for euer.

Plato.

Vse 2. That we suffer not our minds to roue beyond the rules of the word, but that wee stay all our thoughts and conceits of God therein. For the Scriptures must be the bounds of our thoughts and speech of God; and withall we are bound to know what therein is reuealed of him: There is a wonderfull and secret Name of God which hee will not haue knowne: And there is a wonderfull and excellent Name, which wee must know vpon perill of our best liues. Concerning which point one of the Ancients giueth notable counsell. Those things (saith he) which God will haue hidden, search not: those things

Deut. 29. 29.
Gen. 32. 29.
Psal. 79. 6. Ier. 10. 25.
Ambrose.

things which he hath made manifeſt deny not: leaſt in them, thou be vnlawfully curious, in theſe damnably vngratefull.

Vſe 3. God is Almighty, knowing all things, Mercy, Iuſtice, Truth, &c. The knowledge of theſe things anailes not without application: Many can ſay, and proue by Scriptures, that God is Iuſt, but they feare him not; and Mercifull, but feele him not; and True, but glorifie him not: Is a ſword in a ſcabbard, or in the hand of a childe, ſo is the knowledge of theſe things without application: Therefore we muſt labour to know theſe things in all wiſedome and vnderſtanding: Otherwiſe we are no better then the deuill, who knowes more Hiſtorically, then many deepe learned Diuines: but it is to his greater condemnation: as Salomon ſaith: I haue ſeene riches reſerued to the hurt of the owner: So euen knowledge, without wiſe application and vſe, is hurtfull to them that are endued therewith: Knoweſt thou that God is Iuſt? feare him; that Mercifull? loue him; that preſent euery where, and knowing all things? walke vprightly; Beware of hypocriſie: be afraid of that in ſecret, and

Col. 1. 9.

Eccl. 5. 12.

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in the darke, which thou wouldest be ashamed of at none day. Againe: Is God Iustice and Truth it selfe: then woe to the wicked; for if God be himselfe, they shall surely be damned without repentance: Is God Mercy and Truth it selfe: then be comforted thou which art penitent: For

Esay 49.15 though a woman should forget the child

Esa.54.10 of her wombe, yet the Lord will not forget thee: Yea, the Mountaines shall remoue, and the Hills fall downe; but my mercy shall not faile, nor my couenant of peace fall away; saith Iehouah, who hath compassion.

Mat.3.16. 17.& 28. 19. Thus much of Diuine Attributes, now of relation of Persons.

1 Ioh.5.7 Deut.6.4 Esay 44 4. 1 Cor.8.6 Eph.4.5. 1 Tim.2.5 Q. *You said that God is the Father, the Sonne, and the Holy Ghost: are there not then three Gods?*

Ans. No: These are three Persons, subsisting in the Diuine essence: I beleeue there is but one God.

Ex. That there is one God and three Persons, is a Mystery propounded in the scriptures to our faith to beleeue, not to our reason to dispute, and discusse: We know it is so, because God hath so reuealed, but the reason of it, we are not capable of; and therefore

therefore we must be wise vnto sobriety, admiring with humble acknowledgement this great Mistery: We may not be ignorant of it, nor curious in inquiring into that which is not manifested: both are very hurtfull.

This then must bee holden, that the God-head, or Essence of God is one vndiuided; the Persons onely distinguished, not Essentially, for euery one hath the whole Essence of the Godhead, and is that onely true God; not onely rationally, but really, and yet, in a manner, incomprehensible and vnknowen of vs. The Father is that God, so is the Sonne, so is the Holy Ghost; Not three Gods, nor three Eternals, but One: As Athanasius excellently in his Creed: Neither afore nor after other: And yet the Father is not the Sonne, nor the Sonne the Father, neither of these the Holy Ghost, nor the Holy Ghost either of them, but really distinguishe one from another in regard of their Persons: So that the Father is another Person from the Sonne, not another thing, or another God, &c. We must beleeue the Essence to be one, the persons to bee three, neither confounding the Per-

sons, nor diuiding the Substance.

Vse. Wee exceeding carefull rightly to vnderstand these things: For as August. wee cannot liue well, vnlesse wee beleeue well of God: And againe, Errour is no where more dangerous; seeking and study no where more painfull; finding no where more profitable. If wee conceiue amisse heere, to whom are our prayers directed? to whom our Worship? Not to the true God, but to the frame of our own braines: When we pray therefore, sometimes naming the Father, sometimes the Sonne, sometimes the Holy Ghost; wee direct our prayers to the Diuine Essence, and together to the three Persons; Because wee beleeue and professe, not onely that the three Persons are the true God, but that euery Person is (not a part of that one Diuine Essence, but) the whole Diuine Essence, that is the onely true God, besides whom there is no other: They that call vpon one of the Persons, as separate from the rest, erre from the true God, according to that of our Sauiour: The Lord enlighten vs.

Ioh.5.23.

Q. *What meane you by these words Essence and Person?*

Answ.

Anſ. Eſſence is the Nature common to the three Perſons, being the ſame, vndiuided and whole in euery of them, ſubſiſting by it ſelfe: A Perſon is a Subſiſtance in the Diuine Nature, or that one Eſſence; which being referred to the other Perſons, is diſtinguiſhed from them by an incommunicable Property. And this is the ſacred and ſecret myſtery of the Trinity in Vnity, and Vnity in Trinity, for euer to be adored.

Explic. These words, Eſſence, Perſon, as also Trinity, Vnity, are not all in the Scriptures, but the things ſignified by them are: which tearmes the Church hath beene driuen by a neceſſity of ſpeaking to finde out, and to vſe; to auoyd the ſnares of Heretickes, who vnder the words of the Church in time paſt, hidde their hereticall prauities, and ſo by their likely ſpæch, conueyed their poyſon to the vnskilfull. As the Church acknowledged God to be one; ſo the Heretickes: but in a diuers ſence. The Church, one in Eſſence; the Heretickes not ſo: but one in conſent and will, &c. And therefore the Church, out of the common and vſual manner of ſpeaking, vpon this neceſſity, bor-

rowed certaine tearmes to defeat the Heretickes: which tearmes it hath taken, not as though these or any other, could fully expresse this mysterie, but, that it might not wholly be concealed: of the which an Emperour spake well and modestly; We speake of these things, not as we ought, but as we can.

Gratian to Ambr.

Neither doth the Church vse these tearmes Essence, Person, in their common and vsuall meaning wholly; as namely. The Essence of man, is a thing communicable; but it is an vniuersall Name, which truely existeth not by it selfe, but is onely a collection of the minde, and therein conceiued. But Essence Diuine as it is communicable, so also it truely is and subsisteth, and is not an imaginary thing as the former; nor an vniuersall name, as the Philosophers speake of the humane Essence; but the Diuine Nature, subsisting indeede, being common to the three Persons, and whole in euery one.

So also of the word Person. In men, what a person is we vnderstand: as Peter, Iohn and Paul, are three persons, to whom is common one humane nature: So, Father,

ther, Sonne, and Holy-ghost, are three Persons, to whom is common the Diuine nature; but here is wonderfull difference. First, the Diuine nature common to the three Persons, truely subsisteth, so doth not the humane, which is common to all men. Secondly, The three Diuine Persons differ not in substance; but the three humane Persons doe substantially differ, so that one whole, is wholly distinct from an other. Thirdly, In the humane Persons, there is a difference betweene them, in time, as one yonger then another: In dignity; one more worthy then another: In will; one contradicteth another: In workes, one laboureth more then another, but there is none of these things in the Diuine Persons: Fourthly, In humane Persons it followeth not, where one is, that there the other should be; Paul is at Rome, Peter at Antioch: but in the Diuine it is otherwise; where one is, there are all, for their common and vndiuided Essence. These things are after an vnspeakeable manner. Iohn 14.10 Iohn 8.29

Vse. That as wee reuerently thinke of this wonderfull mystery, so that wee wisely speake of it, not taking to our

ſelues libertie to vſe new formes of ſpeaking, or to ſwarue from the receiued cuſtome approued by the Church according to the Scriptures: but that as dutifull children wée tye our ſelues to her wholeſome language. For as Saint Hierome ſaid; Hereſie bréedeth out of words improperly vttered. And Saint Auguſtines caueat is ſingular, If thou canſt not finde what God is, yet take héede to thinke of God that which he is not. This doctrine of the true God, one in Eſſence, thrée in Perſons, is moſt religiouſly to be learned, kept, profeſſed, maintained, and taught in the Church, both for the glorie of the True God, and alſo to diſtinguiſh vs from Iewes, Turkes, and Infidels;

1 Ioh. 2. 23 and for our owne comfort and ſaluation, as it is ſaid: He which denieth the Sonne, hath not the Father. And, He that honoureth not the Son, the ſame honoureth not

Iohn 5. 28. the Father which hath ſent him. And, No

1 Cor 12. 3 man can ſay that Ieſus is the Lord, but by the Holy Ghoſt. Therefore we conclude that the doctrine of the Trinitie ought in ſome meaſure to bée knowne and beléeued, and that ſuch faith is neceſſary to ſaluation.

Queſt. *What*

Queſt. *What is the Father?*

Anſwere. The Father is the firſt Perſon in the Trinity: that onely true God: not begotten nor proceeding, but being of none, and from euerlaſting begetting the Sonne; and ſending forth the Holy Ghoſt. 1 Iohn 5.7 1 Cor.8.5. 6. Iohn 1.14. Mat.10.10 Rom.8.11

Queſt. *What is the Sonne?*

Anſ. The Sonne is the ſecond Perſon in the holy Trinity, that onely true God, not created but begotten from euerlaſting of the Father; with the Father ſending forth the Holy Ghoſt. 1 Ioh.5.7. Ier.23.6. Iohn 1.1. Rom.9.5. 1 Ioh.5.20 Prou.8.22. &c.

Queſt. *What is the Holy Ghoſt?*

Anſ. The Holy Ghoſt is the third Perſon in the holy Trinity, that onely true God, not made, nor created, nor begotten, but proceeding from the Father and the Sonne. Iohn.1.14 Galat.4.6. Rom.8.9. 1 Pet.1. 1 Iohn 5.7. Acts 5.3.4 1 Cor.3.16. Ex.4.11.12 2 Pet.1.21 Ioh.15.26 Ioh.16.15. Iohn 17.3 Rom.16 27 1 Tim.6. 16.

Explic. **The Father is God onely, ſo are the Sonne and holy Ghoſt, and therefore when you reade in the Scriptures, that the Father is the onely true God, and onely wiſe, and onely hath Immortality, and ſuch like; remember to vnderſtand, that it is ſpoken excluſiuely, not in regard of the other Perſons, but in regard of Idoles, and the Creatures. The**

Father is the first person, the Sonne the second, the Holy-ghost the third: not in time and dignity, but in order: all equall in all attributes and workes, though in regard of vs, Creation be attributed to the Father, Redemption to the Son, and Sanctification to the Holy Ghost, without excluding the other persons: for one and the same God doth all these things, according to a common saying; The workes of the Trinity out of itselfe are vndiuided. So these persons are two wayes distinguished, first, by their common outward operations, which with a common efficacie they worke in, and toward the creatures; sauing alwaies this order of the persons, that the Father worketh of himselfe by the Sonne and the Holy-ghost; the Sonne and the Holy-ghost, not of themselues, but by themselues. Secondly, they are distinguished by personall properties, and inward actions which they haue towardes themselues. The propriety of the Father to beget, and to be of none. The propriety of the Sonne, to be begotten of the Father. The propriety of the Holy Ghost, to proceed from the Father and the Son.

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Where we must obserue, that wee may not say the Godhead begetteth, or is begotten, or proceedeth; but the person. The Sonne and the Holy-ghost being of themselues, as they are God: of the Father as persons: The essence of the Son and Holy Ghost wanting beginning: their persons hauing the Father for their beginning from euerlasting. For the Essence of the Deity is to bee distinguished from the manner of subsisting in the same.

If any shall desire to know what is the meaning of the generation of the Sonne, and proceeding of the holy Ghost, and how they differ: let this suffice to the sober; that by generation and proceeding, is meant a receiuing of the Essence from another: not by alienation, diuision, extension, propagation, multiplication, deriuation, transfusion, or effusion of the Essence; but by communicatiō; so that as it is wholy still in the giuer, so also is it in the receiuer: yet with two cautions. First, that we conceiue no superiority or inferiority, betweēn that which giueth and that which receiueth. Secondly, that we thinke of no priority or posteriority in time or dignity betweene that which is begotten, and

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that which proceedeth. And for the distinguishing of these, I know no other Art but this, that the Sonne is begotten and proceedes not, and the holy Ghost proceedes, and is not begotten: For that which is not written, is not to be spoken or thought. There is a difference betweene them, but I am not able to vnfold it, saith Saint Augustine, because both the generation of the Sonne, and the procession of the holy Ghost are ineffable. And yet the same Saint Augustine goeth thus farre, saying, that that which is begotten, proceedeth, but that which proceedeth, is not begotten: The first part of which speech being vnderstood of the inward workes (as they are called) of the Deity, I dare not auow; because these are speciall properties of persons, admitting no such communication. To conclude this whole point, let vs heare Nazianzene, who being pressed of one, to shew the difference betweene proceeding and being begotten. Doe thou tell me (saith Nazianzene) what is Generation, and I will tell thee what is Procession, that wee may both runne madde, in searching into the vnreuealed secrets of God.

Vse.

Vse. Wouldst thou vnderstand these high and reuerend Misteries? Repent then of thy sinnes, For such wisedome entreth not into a defiled soule, and sinne blindeth the eyes of the Sáer: Straggle not out of the bounds of the Word, for that is giuen to be thy Rule. Desire not to know that which is not reuealed, neither be inquisitiue after such things, for that is dangerous, vanity, and pride. Bring to the studie of this Mystery, an humble and a teachable minde: for such shall vnderstand the secrets of God. Captiuate thy reason, and aduance thy Faith, for heere Reason is dazeled with the brightnesse, which Faith apprehends. Vse frequent and feruent prayer, for prayer is the key of Heauen, and such receiue the Spirit, which teacheth and leadeth vnto all truth. Obserue these things, and thou shalt vnderstand and finde the knowledge of God. The Lord giue vs vnderstanding in all things which it is our duety to know, and without the knowledge whereof wee cannot be saued. *Amen.*

Wisd. 1.4. Iohn 9.39 Ioh. 12.40 Gala. 6.16 Acts. 1.7. Psal. 25.9. 2 Cor. 10. 5. Heb. 11.3. Luk. 11.13 Ioh. 16.13. Prou. 2.5

Thus much of the Relations of Persons, where of the doctrine of the Trinity: now follows the consideration of the

Actions

Actions ascribed to God, and first of generall Creation and Prouidence.

Quest. *What is Creation?*

Gen. 1. Iob.9.8. Psal.146.6 Mat. 2.10. 1 Cor.8.6. 1 Cor.8.6. Heb. 1.2. Iohn 1.3. Col. 1.16. Heb.1.2. Gen.1.2. Psal.33.6. Ps.104.30 Gen.1.1. Gen. 1. Ex.20.11. Prou.8.24 Rom.4.17 Heb.11.3. Gen.2.1. Ex. 20.11. Col. 1.16. Pro.16.4: Ps.8.6.7.8

Answ. Creation is a worke proper onely to God, vndiuidedly common to the Father, the Sonne, and to the Holy Ghost, whereby in the beginning, and in the space of sixe dayes, God made of nothing, the Heauens and Earth, and all the Host of them visible, and inuisible, to the glorie of his Name, and the vse of Man.

Explication. **The worke of Creation is common to the three Persons, as is proued, though ascribed to the Father in our Creed, as to the Fountaine, and Beginning, Originall, (not Temporall) of the Deity: And this Creation is twofold. Simple, viz. A producing of things out of Nothing, negatiuely taken; Or in Respect: viz. A producing of things out of matter** præ-existent **vndisposed. So that these words, Of Nothing, signifie both order, as if we should say, when there was nothing; after, whatsoeuer is, was made: and also a simple denying of the habitude and fitnesse of the materiall cause. If any shall say, as of old some Heathen,**

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that of Nothing, Nothing is made: wee may answere thus; It is true, of a Physicall and Naturall generation and working: not true of a Diuine Creation.

Vse 1. The worke of the Creation, is a manifest conuiction of the Atheist, the Creatures being liuely representations, glasses, and witnesses, of the infinite wisedome and power of God. The greatnesse of the world sheweth his power: The forme and beautifull disposition wherein one Creature is subordinate to another, his Wisedome: In the vse, his Goodnesse: In the forme & constant order, his Truth is manifest. The heauens declare his glorie, the Firmament sheweth his handy-worke: So doth the earth also, which is full of his Goodnesse, and the wide sea, wherein are things creeping innumerable, both small and great beasts: Consider (not onely Behemoth, but) the smallest Flye: (not onely the tall Cedars, but) the lowest Shrub, and smallest herbe or flower; yea thine owne body (the Epitome of all) with Dauid, and thou shalt finde, that all these with one voyce proclaime, and say: It is Hee, it is Hee, which hath made vs: Rom. 1.20 Acts 14.17 Psal. 19.1. Psa. 33.5. Ps. 104.25 Ps. 139.14 Psa. 100.3.

Euen

Euen as the worke argueth the workman, so the creatures the Creator. Doest thou say, who saw God? Thou fole: who euer saw the winde? yet thou hearest the noise of it, and feelest it. So the Inuisible God is manifest in his visible workes; whom acknowledge, least thou feele the horrible winde and tempest of his wrath.

Vse 2. Consider seriously the work of the Creation, that thou maist learne, both the better to know God, and to celebrate his goodnesse, wisedome and power. There is not the least Fly, but if the fashion, nimble actiuity &c. nor the most contemptible herb, but if the colour, the qualities, &c. be considered, might giue vs plentifull occasion of praises to our God the Creator. Verily, the negligence of the most part of Christians, is this way most apparant and fearful. For god hath so made his meruailous workes that they ought to be had in remembrance, which are sought out of them
Psal. 111. 2. 4. that loue thē. Yea, whereas the Lord could haue made the world in an instant, it pleased him to take fiue daies to finish the heauen and the earth, with all the host of them, to this end (we may well suppose) that we should take good notice of the same. For

this

this was the Sabaoth ordained, that wee might preserue the memorie of the Creation, and praise the Lord: though now a greater worke be added, which is redemption by the bloud of Iesus. This hath beene the practise of the Saints, as may appeare in the example of Dauid. Surely he is vnworthy of his creation & being, which finds nothing in or out of himselfe, whereby he may stir vp his dulnesse to praise God. Alasse, for the most part we consider in the creatures nothing, but that which serues for our backs and bellies; whereas the right vse consisteth not only in the maintaining of life, but also in teaching vs the inuisible things of God. If a cunning painter should bring vs into his shop, to behold his curious pictures, beautifully set forth with much Art, would he not be offended if wee should not vouchsafe them the loking on, nor commend his Art? So perswade thy selfe whosoeuer thou art that readest these things, that the mighty Creator is offended with thee, when all his workes, euen vnsensible creatures praise him, if thou beest dumbe: how much more when they declare his glory, if thou by thy wickednes bringest dishonour to his name?

Psa. 26. 7. Psal. 8. & 104. &c.

Qu. The

Quest. *The History of the Creation is set downe in the first of* Genesis, *but I finde no mention there of the Creation of Angels, what thinke you of that?*

Ans. I verily beleeue that both good and euill Angels were in those sixe dayes created of nothing: all good at the first, but changeable: Spirituall substances, of singular wisedome, power and nimblenes; but the very day and time exactly of their creation I know not, neither is it reuealed.

Gen. 2. 1. Col. 1. 16. Ps. 103. 20

Quest. *What are the good Angels?*

Ans. They are all ministring Spirits, sent forth to minister for their sakes which are heires to saluation.

Heb. 1. 14.

Quest. *What are the euill Angels?*

Ans. They are spirituall substances, which being created good in the beginning, stood not in the truth, but of their own will fell from their happinesse. These we call Deuils: but of the number of them that fell, and their sinne, what certainty it was, and of the exact time of their fall, I professe ignorance.

Iohn. 8. 44. Iude. 6.

Expl. The Angels are the most noble of all the creatures, of whom many things are curiously enquired, of their degrees, language, knowledge, power, number, &c.

Hu-

But this shall suffice, that we know they were created of singular power, knowledge and wisedome, yet finite: neither knowing all things; no not the heart of man, neither able to doe all things: for these are proper to God. We may conferre over amongst them; but it were rashnesse to take upon us to declare it. This is certaine, they which abide in their goodnesse, have it from the grace of their Creator, needing Christ as a Mediator to conserve them in their happinesse though not to redeeme them. Also we are not to be ignorant, that though God needeth not their ministery, yet it pleaseth him to imploy them for the punishment of sinners, chiefly for the good of his children: And yet not so, that every one hath assigned him at his birth, one good, and an other evill Angell, as some have without warrant affirmed. And as for evill Angels, besides that which hath been spoken, we are to remember, that they are, in regard of their substances, the creatures of God, of whom we may acknowledge one chiefe, because the Scripture speaketh of the Prince of Divels, and of the Divell and his Angels. That they are of wonderfull

derfull knowledge and power, though li-
Iob 1.12. mited: And that they are of exceeding ma-
Mat.8.13. lice toward Christ, his Gospell, and his Church, as euery where is manifest in the word, and by daily experience.

Iud.13.16 Vse 1. Not to inuocate or worship good
Mat.4.10. Angels, for they are creatures: yet we
Col.2.18. deny not, but they ought to be honoured
Reu.19.10 by thinking reuerently, and rightly of
& 22.9. them, by loving them, imitating them, and praising God for honouring vs sinfull men with the guard, attendance, and ministery of his holy Angels.

Vse 2. That we walke soberly, and in the feare of God, because of the Angels, who as they note our behauiour, so they reioyce at the conuersion of sinners.

Luk.15.10. Vse 3. For euill Angels, remember first to hate all sinne, in asmuch as the Diuell

2 Pet.2.4. is an accuser of vs, and a deadly enemy
9.2. of our saluation, seeking as a roaring Lion to deuoure vs, endeauouring by all meanes, as Cyprian saith, being lost himselfe to make others the children of perdition: to put on the whole Armour of God, and to resist him, and to keep watch & ward against so subtill, malicious, watchfull, powerfull, & vnwearied an enemy:

and

and this with so much the more assurance, because the whole power of darkenesse is overcome and vanquished, by our Lord Jesus Christ, to whom be praise for ever. Amen.

Quest. *Well, you say the world was created in sixe daies, with all that therein is. What did God create the first day?*

Ans. In the first day were created the Earth, Waters, and the Light.

Explic. These three God created the first day, and that by his word: not a word spoken, or sounding: but by his commandement, or by his essentiall word. The Earth was without forme, and void, that is, not as it is now, dry, solide, appearing fruitfull; distinguished by hills, vallies, riuers, &c. The absence of these, is vnderstood by these words, without forme and void: yea, it had not the name of Earth: for that name it had the third day, here so called by anticipation. It was not onely empty and void, but drowned, as it were, in a most deepe gulph of waters, and swimming in the same, being like vnto a slimy or muddie substance, not appearing, vntill by the power of God, it was compacted into a so- Genes. 1. 2,3,4,5.

lide maſſe, and drawne out of the depth, and receiued the forme of the earth, which was the third day.

And darkneſſe was vpon the face of the deepe. Then God ſaid, Let there be Light, and it was ſo, &c. This darkneſſe vnderſtand not a ſubſtance created of God, but a priuatiue quality of the rude maſſe of earth, and water commingled: that is, a defect of light, or rather a meere negation, and nothing. And whereas the Scripture ſaith that God creates darkeneſſe, it is to be vnderſtood, by accident, because he takes away the light. This darkneſſe was vpon the face of that watry and muddy body, and began with the ſame.

Eſay 42.16 and 45.7.

The light ſpoken of, I thinke to be meant, not a thing altogether immateriall, or ſubſiſting without a ſubiect: but a lightſome quality ſparkled ouer the face of the deepe, whereby it was ſo illuſtrated, that it wholly might be diſcerned. The time of this firſt darkneſſe, and the firſt continuance of the light following, made the firſt naturall day: The darkneſſe being called Night, and the Light, Day: which Light went and returned by the

won-

wonderfull appointment of God, till the fourth day; when the order of day and night was to be disposed by the Sunne.

Vse 1. First here, as in all other workes of the Creation, (to note it once for all) the wonderfull power, wisedome, and goodnesse of God is to be magnified, that of nothing hath made all these things.

Vse 2. Here consider that of Saint Paul, God that commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Whereby we may note, that the worke of grace in our hearts, whereby we know and behold God, in the amiable face of Jesus Christ, is a worke equall to the first creation of light: and that, as the earth was without forme and voyd, partly in respect of the want of light: So a conscience wanting the light of Grace, and the illumination of the spirit, is most miserable and wretched: And as the light is pretious, and it is comfortable to the eies to behold the Sunne: So the comfort of comforts is this, when the conscience seeth, and by faith discerneth the countenance of God appeased and favourable

2 Cor. 4, 6.

Eccl. ir. 7.

nourable in Iesus Christ.

Quest. *What did God create the second day?*

Ans. I beleeue that on the second day, God made the Heauens, and diuided the waters which were vnder the firmament, from the waters which are aboue the firmament.

Gen. 1.6. 7.8.

Expli. God (not of water) but of nothing, made the heauens, with their motion, together with that wonderful space from the face of the earth to the vtmost Heauens, called a spreading ouer: called also the Firmament, not as though it were hard or solide, but (being of a most pure matter;) because of the constant and enduring firmenesse of it, by the which it is not worne through the continuall motion, but remaineth such as it was framed of God in the beginning: Which Heauens are by Philosophers curiously distinguished: In Scripture we read of three heauens: The lowest, which is the ayre. The second, which are the Celestiall Orbs, or the Aspectable Heauens. The third, the Heauen of the blessed; the Heauen of heauens. Paradise, into the which Paul was rapt, and Christ ascen-

Esay 40.22 & 42.5. Psal. 104 2

ded:

ued: The houſe and Throne of God: his ſeate and habitation, not that God dwelleth there, and is contayned therein as in a houſe: but becauſe he meekably ſhineth there in maieſtie and glory, and communicates himſelfe to the bleſſed Angels, and men. Vnderſtand then, that theſe highest heauens are called the ſeate of God, by the manifeſting of his glory: of Angels and men, by the comprehenſion of their natures.

The waters aboue the firmament, are the clouds ouer our heads, in the middle Region of the Ayre, which God diuided from the waters which couered the face of the earth, that it might be a preparation for the Appearance of the Earth the third day. God diuided theſe waters, not by their Centre, as if one diuide an Apple into two equal parts: but in the middeſt, or betweene the middeſt of the waters, orbicularly, or round about the whole compaſſe of the ſame, as in a ball of foure corners, if one ſhould take the two outmoſt round about, and ſtretching them to a larger concauity and hollownesse, ſhould ſo diuide them. So God did diuide, or make thinne and ſpread abroad the out-

most halfe of the waters, that part of them should be aboue the firmament, that is, not aboue all the heauens, but aboue that part of it, which is from the face of the earth, and sea, vnto the cloudes, which is called Heauen, Verse 20.

Vse. Let all the Inhabitants of the Earth serue God, and feare before him, who is able euery moment to let fall the clouds vpon vs, to drowne the world: For if these waters which hang ouer our heads, were not by the mighty commandement of God holden vp & surely bound in the clouds, they must needes drowne vp all, as in Noahs flood; which cloudes he causeth at his pleasure to powre forth water, either for punishment or mercy, either to iudge the people, or to giue meat aboundantly, as Elihu saith.

Iob 36.31 and 37.13.

Qu. *What did God create the third day?*

Ans. The third day God gathered the waters vnder the firmament into one place, which hee called Sea, and made the Earth to appeare, and dried the same, and made all kindes of hearbs, and trees vpon the face of the Earth.

Genes. 1.9. 10.11.12. 13.

Expli. God purposing to create many beasts and man also, now maketh ready the

the place where they muſt be, by commanding the waters, which ſtill covered the face of the Earth, to gather together into one place, dilating the pores and paſſages of the earth, to receive the ſame: that the Earth might be uncovered and appeare, and together with the ſea make one round body. Alſo in this commandement is to be underſtood the continuall abiding of the Sea in the place it is, with the ebbing and flowing, and motions of the ſame. Whereas therefore the Philoſophers aſcribe the motion of the Sea, to the motion of the Heavens, or to the Influence of the Moone: though I deny not, but the quantity of the waters moving, may be ruled by theſe cauſes; yet the motion it ſelfe is onely from the commandement of God, who cauſed the waters to ebbe and flow before the Moone was made. Pſal 33.7. Iob 38.8. 11. Ier. 5.22. Pſal. 114.9

The waters being thus gathered, and the dry land appearing, the Lord by his commandement cloatheth it with all manner of hearbs, flowers, trees, fruits, and ſeeds, not onely to cover the nakedneſs of it, but alſo to ſerve the uſe of man and beaſts, after to be made. The Lord commanded

manded the earth to bring forth these herbs, &c. out of it selfe; not as out of the matter, but as out of the originall place of them. Now whereas there be onely three kinds of plants named: the Wud, the herb the Tree: yet vnder these, all whatsoeuer are contained: Yea, it is very agreeable to thinke, that the very hurtfull and poysonous herbes were then created, though before the sin of man they were not hurtfull, neither should haue bene: euen as he created venemous beasts, as the serpents, which began to be hurtfull onely after the fall.

Here further wee are vnder the commandement of God, to vnderstand, the continuall fructifying of the Earth, by Roote or Seede, or otherwise, whereby there is a kinde of Immortality of the kindes of all Herbes, Plantes, and Trees, &c.

Vse 1. Nothing is more fading, then flowers and herbes: yet God hath giuen such liuely seedes vnto them, that they come vp againe, and are conserued in their kinde: Hence note (euen by the direction of the Holy Ghost) forth our Mortality, who flourish to day, and to morrow are

are in the graue; Secondly, the resurrecti- Esa.40.6.
on of our bodies: for thus is both the resur- Psa.90.6.
rection of Christ, and our resurrection Ioh.12.24
shadowed forth. Whilst life lasteth, be 1 Cor.15.
humbled in remembrance of thy mortali- 36.
ty: when life passeth, be comforted in hope of immortality.

Vse 2. Euery plant brings forth fruit according to his kinde. Consider this, & be ashamed: faith, feare, loue, obedience, patience, sobriety, &c. are the fruits that thou according to thy kinde shouldest bring forth, both in regard of thy first and second creation. What then is Drunkennesse, Ephes.2.10
Vncleannesse, Blasphemy, Pride, Couetousnesse, &c. what fruits are these? Doth the Vine bring forth Thistles? No, it is not his kinde: euen so thou art contrary to kinde when thou sinnest, and bringest Iohn 15.8.
not forth good fruits, &c.

Q. *What did God create on the fourth day?*

Ans. On the fourth day God created of nothing, the Sunne, the Moone and the Starres; appointing them to these ends: Gen.1.14.
First, to separate the day and the night. Se- 15.16.17.
condly, to be for signes, seasons, daies and 18.19.
yeeres. Thirdly, to enlighten the earth day Psal.39.6.
and night.

Expl.

Expl. What Ptolomy, and our latter Astronomers and Mathematicians obserue, concerning the motions, aspects, coniunctions, oppositions, influences, bignesse and quantity of the Starres, both fixed and wandering, is wonderfull: as namely, that the least fixed starre, (which are distinguished into fiue magnitudes) should be eighteen times bigger then the whole compasse of the earth & sea (whose globe is holden to be at the least twenty thousand miles about) and onely three of the Planets to be lesser, which are the Moone, Venus, and Mercury. And of the Sunne (which God created to be the Chariot of light, one of his most wonderfull workes) they write that it is of a most maruellous (yea almost incredible) bignesse, not only in regard of his influences and effect, and lights, from whom the rest of the Starres receiue their chiefest, but also in regard of his quantity and dimensions: namely, that it is about an hundred & threescore times bigger then the whole compasse of the earth and sea, though to our sence it appeare not so. These things the learned know very wel, and Saint Ambrose, a very learned father, by

Li. 4. Hexam. cap. 6.

by euident reason demonstrateth the generall truth thereof: which I thought good to touch briefly, that all men vnderstanding of these things, might be astonished with admiration of his greatnesse, which hath created them. But concerning the vses of these beautifull creatures, they were ordained.

First, to diuide the day and the night by their rising and setting: the Sunne to rule the day, the Moone and Starres to gouerne the night.

Secondly, they were ordained for signes, (I vnderstand not in regard of their situation, as to make the signes in and out of the Zodiaque) but in regard of their vse, portending and signifying many things by the diuine ordinance, which are necessary for the life of man. The signification of the starres (otherwise called Prognostication) by their rising, setting, &c. as by causes or signes, are three-fold: First Naturall, as of the Eclipses of the Sunne & Moone, Earth-quakes, Winde, Raine, Drought, &c. Secondly Ciuill, as the opportunity of many ciuill actions: as of fit time of Nauigation for Mariners, plowing and sowing for Husbandmen,

men, hiring and letting of ground for houlholders, &c. Thirdly, Spirituall, by their naturall and preternaturall affections: as of changes in Common-wealths, Warres, &c. which diuers times are by Eclipses, Blazing-Starres, &c. foreshowne: Which though they haue for the most part, a cause in Nature; yet by the will and appointment of God, doe foresignifie such things, as Forerunners of the wrath of God, as experience hath obserued, as the signes in the aire which Iosephus mentioneth, immediately foregoing the destruction of Ierusalem, and the horrible signes foregoing the generall iudgement.

Eccles. 3.

We acknowledge that the Starres haue great and strong influences on the inferiour things: not on all, but onely on such which by the ordinary course of nature moue without deliberation: in which number, and account, are not to be reckoned the minges and wils of men, and the actions proceeding from these beginnings. Therefore that part of Astrology concerning the calculations of mens Natiuities, and the Iudgement and Diuination of things to come, which are

contingent,

contingent, as the Nature, Qualities, Fortune, (as they call it) Successe, Marriage, Children, with their Inclinations, kind, and time of death of men & women: we condemne as blasphemous; The Lord having not ordained the Starres to this vse as may appeare by diuers Scriptures, where such practise is reproued. The deuils themselues, who passe all men in such knowledge, cannot certainly thus foretell, much lesse Astrologers, and cunning-men, as they are called. And so vnderstood the fathers & professed, & the Imperiall Lawes: Astronomy is not, nor Mathematickes condemned, but this curious and damnable Astrology.

Deut. 18. 10. 14. Esay 8. 18. Esay 19. 3. 12. & 44. 25 Ier. 10. 2. & 27. 9. & 29. 8. Esay 47. 13

The Starres were also ordained for times, daies, and yeeres: that is, that by their motion they should be the measure of time: according to whose motions time running, should be reckoned and distinguished into certaine parts: That one should be Time Past; another Time Present; another time to come: one Time a Yeare, another a Month, another a Weeke, another a Day, another an houre, &c. Which wee could neither vnderstand, nor distinguish, without the motion

motion of these Celestiall Bodies: whereby (as also by the two former vses) appeares most singularly, the necessity of such Motions, but chiefly the wisedome and goodnesse of God; who hath not onely giuen to man the knowledge, and faculty of numbring, but also hath set such markes in the heauens, whereby man should measure Time, and the continuance of his life, and of other things; without the which, we should be like vnto children, which know not their age; or like to them which sleep, which know not how Time passeth, because they number not.

Lastly, they were ordained to giue light to the earth, and to the creatures therein; without the which they could not diuide the day and the night, nor bee for signes and seasons, &c.

Vse 1. Hereby are condemned not onely all such which practise Astrology, concerning diuining of things to come, and telling of things lost, as before spoken of, but also all such which resort to such for counsell or helpe, as by the Scriptures in the exposition appeareth.

Vse 2. God appointed the Starres for the diuiding of the day and night: and this appoint-

appoyntment ceaseth not: Hence comfort thy selfe thus: If God bee constant and true in this, why not then in all his other promises? though Reason seeme to see. Hence to feele, and the whole world say the contrary, as the Lord himselfe testifieth. Ier. 31.35. 36. & Ier. 33.20. 21.

Quest. *What did God create on the fift day?*

Answ. On the Fift day, God created all manner of Fishes, and all manner of Birds; euen all creatures that liue, and moue in the Aire, and in the Waters, and appointed the Fishes to fill the waters, and the Birdes to multiply themselues on the Earth. Gen. 1.20. 21.22.23.

Expli. God on the Fift day, (whereas before there was not so much as a Flye) created (not of water, but) of nothing; the Fishes and Birds of all sorts and kinde; and also appointed this Order, and gaue them this Faculty, that they should bring forth their Like, for the continuance of their severall kinds, as we see by daily experience: but the Fishes in greater abundance then the Fowles, as the Word to the Fishes (Fill the water) and to the Birds onely (Multiply yee) doth shew.

Vse. That wee provoke our selues to

obedience by the nature of Birds: and by remembring that the Water, a brutie Creature, obeyed the voyce of God: how much more should man heare and obey, which is endued with Sense and Reason?

Qu. *What did God create on the sixt day?*

Ans. On the sixt day, God created, of Nothing, all Cattell and creeping things, and the beasts of the earth, according to their Kinds: also he made Man of the dust of the earth.

Gen. 1.24. to the end.

Explic. First, Of the Creation of the beasts of the Earth: They are here distinguished into 3. ranks or sorts. First, Cattel, whereby we vnderstand all tame Beasts, and Domesticall, which are familiar and conuersant with Man: as Horse, Kine, Sheep, Dogs, Cats, &c. Secondly creeping things, whereby are vnderstood, those that haue no feete, as Serpents; or those which haue, but very short, as Wormes, Ants, &c. Thirdly, Beasts, whereby are vnderstood all wilde Beasts: As Lyons, Beares, Tigers, Wolues, Fores, Hares, and all such, which are of wilde Nature. The least of which creatures, either Fishes, Fowles, or Beasts of the earth, is so great

great a worke; that all the world is not able to make the like: no not a Fly, not a Louse. Exod. 8. 18

Vse 1. If God abase himselfe to make and preserue the smallest liuing creatures, much more will he prouide for them which feare him. Mat. 6. 26.

Vse 2. The Lord made all things good, and so approued of them; but through the sinne of man, many creatures are become hurtfull, as Toads, Snakes, &c. As one saith: They were created Good, but to them that are euill they are become a scourge: Learne then by the rebellion of the creatures to thee, and the danger and feare thou art in by them, to bee humbled for thy sinne the cause thereof. Euchetius.

Quest. *You said that on the sixt day God also created Man; What thinke you of Mans Creation?*

Answ. I beleeue that on the sixt day, God made Man, Male and Female, according to his Image and Likenes; The *Body of the Man, of the dust of the earth, and his Soule of nothing; the Body of the woman of the rib of the Man, and her Soule also of nothing?* Gen. 1. 26. 27. & 2. 7. 21. 22.

Explic. It is a great folly, and ouer-

ſight, for a man to take vpon him to know other things, and to be ignorant of himſelfe; in whoſe Body and Soule there are ſuch euident markes of Gods wiſedome, power, and goodneſſe; that euen Heathen Philoſophers haue called Man: A little World; or A Map of the whole world.

Man conſiſts of a body and a Soule: wee will ſpeake firſt of his Body, noting briefly, onely that which thereof is ſaid in the Text. When God had finiſhed all his other workes, then he made Man: In whoſe Creation, he ſaith not as before, Let there be Man, or Let the earth bring forth Man; but as with Counſell, Let vs make Man: Hereby noting more cleerely the doctrine of the Holy Trinity, in mans Creation, then in the creation of other things. Concerning Mans body; wee may conſider either the matter, or the Figure of it: The matter was the duſt of the earth: other things were made of nothing, onely Man, and Womans body of matter præexiſtent; though of it ſelfe hauing no diſpoſition to ſuch an effect: as what likeneſſe, hath duſt or red earth, to the fleſh, bloud and bones of mans body? Now for the Figure of it, it is wonderfull, as Dauid obſerueth:

obſerueth: God not onely giuing the out- Pſal. 139.
warde ſhape, and beautifull colour of the 14. 15.
skinne, and outwardly diſtinguiſhing, and
compacting in ſingular order and comelineſſe, the parts and lineaments of the body; but framing and giuing within, Bowels, Veines, Arteries, Nerues, Muskles, and Bones, &c. moſt wonderfully. Now whether Jeſus Chriſt, by whom we beleeue all things were made, did in the ſhape of man (as he often ſo appeared to the Fathers) with his hands, frame and faſhion the body of man, as ſome affirme, I leaue it as vncertaine.

Vſe. Did not God make mans body of nothing: not of gold, or ſome heauenly and pretious matter, but of duſt: Remember then thy beginning and be humble, in as much as thou, nay Kings and Queenes are framed of no better ſtuffe then the duſt and durt of the earth; which themſelues, nay euen brute beaſts tread vnder their feete: yea, we are below the beaſts in this, that they were but brought out of the earth, as out of their originall place: Man made of the earth, as of a baſe and brittle matter. Why art thou proud of a peece of dirt: and ſo prankeſt vp thy painted ſheath:

Let thine owne bosome teach thee humilitie, for thou art dust: and let it also teach thee thy frailty, that thou must die: for to
Gen.3.19. dust thou shalt returne.

Quest. *What is the Soule of man, which you spake of?*

Ecc.12.7. Heb.12.7. Mat.10.28 Psal.103.2 Zach.12.1 Gen.2.7. 2 Cor.15.45. *Ans.* The Soule of man is a Spirituall substance, Immortall; endued with Vnderstanding, Memory, Conscience, and Will: Created in the Humane Body, to make the Person of Man, and to enable Man to know, and worshippe his Creator.

Explic. Euery man hath a Soule, the originall whereof is of nothing; and it is the better part of man, without the which, the body is a dead lumpe of the earth, the Immortality whereof is to be beleeued against all Epicures, or else all religion and pietie vanisheth. Though therefore the body die, yet the Soule existeth, being dissolued from the body, being so farre from
Mat.10.28 Mat.22.32. 33. Luk.16.29 Phil 1.23. &c. death, that it neuer falleth a sleepe, which is the image of death. The immortality of the Soule might be made manifest by reason: but Scriptures to proue it (for I write to Christians,) are

When Moses speaketh of the creation of

of the Soule, and the infusing of it into the body, hée saith: God breathed into his face the breath of Life: Which must not bée understoode, as though God had any mouth to breath, but that God by his omnipotent power made the man to breath, and yet héereby wée may perceiue, that that which was thus created is a Spirit, not drawne out of the matter, but immediatly proceeding, as out of the mouth of God. And if any shall aske how our soules are now created, and whether we receiue them as our bodies, from our parents, or no? The answere is, that we receiue onely our bodies from our parents, our soules still immediately from God. God is called the Father of the Spirits of men; because, though hée bée the Authour of their bodies also: yet of these by meanes; of them immediately. And whereas some might thinke that héereby God might bée in danger to be made guilty of the sinne of man, when hée putteth a soule into the body begotten by vnlawfull copulation: It is answered, that God is no more héereby guilty, then hée is partaker of the fault of the Théefe, when hée causeth stollen

Psa. 33, 15. Zach. 12. 1 Iob 33. 4. Ezech. 18. 7 Heb. 12. 9.

corne to growe, as well as that which is truely bought. These things being to be considered not Morally, but Naturally in regard of their Being. And because the guiltinesse we receiued from Adam, may seeme to approue that our Soules come from Adam also: else how should they be guilty? We are to vnderstand, that the sinne and guiltinesse is not in the Soule alone, or in the Body alone, but in the whole Man, consisting of Body and soule; so the Soule is infused of God voyde of sinne: Though euen then, when it is put into the Body, it bee guilty of owing, though not of doing: euen as the debt of the Father is to be paid by the Heire, and he lyable thereunto. Thus is the Soule subiect to guilt; So also is it faulty; not as it is created of God, for so it is pure; nor as it is reasonable, but as it is ioyned to the Body, making the person of a man, who hath not the Image of God which he should haue, but the corrupt image of Adam, which hee should not haue. This Soule is the forme of Man, by the which we Vnderstand, Remember, Will, Discourse; by the which wee differ from the beasts; being wonderfully ioyned to the

body:

body: A Spirituall Essence to a Bodily, without any thing to hold the same, but the onely commandement of God: Being not in one part of the body in regard of the Essence, & in another in regard of the Faculties; but being after a wonderfull manner, wholy in euery part: yea, all the Faculties of the Soule being wholly in euery part, in regard of their originall, though not in regard of their proper subiect.

Vse 1. Thou hast a Soule, which is endued with Vnderstanding and Will; the proper object of thy Vnderstanding is Truth; of thy Will, Godnesse: If thou beest a man, then all thy labour should bee to increase in the knowledge of the Truth: and in the approbation, election, and practise of that which is good.

Vse 2. Remember thou hast an immortall part, which is the Soule, bee carefull then so to adorne it with grace and vertue that thou maist liue immortally in ioy and happinesse, and not in misery and paine. Many will say they haue soules to saue, so haue they soules giuen them to know God, and to worship him according to his Word: But as the most part haue no care to glorifie God, in and with their soules:

so

so (whatsoeuer they say) they shew by their liues, they haue Soules to be damned rather then saued: For as saluation is promised to them which beleeue and obey God; so to them which doe not, is damnation denounced by the word of God.

Qu. *You said that Conscience is a Faculty of the Soule, declare further what Conscience is.*

Ans. Conscience is a Faculte of the Soule, taking notice of all that is in Man, or that passeth through his whole life, and so determining thereof, accusing or excusing before God.

Eccl. 7.24. 1 Cor.2.11 Rom.2.15

Ex. All men haue Conscience, which is proper to euery reasonable Creature; yea, euery seuerall man or woman, hath his, or her owne seuerall Conscience within them; which is a Naturall Faculte, or Created Qualitie in the Minde, borne with vs: And whereas we vse to say, that some are men of no Conscience, or haue no Conscience; the meaning is not, that they haue no conscience at all, but no good Conscience.

Conscience is diuerslie distinguished: In regard of the light whereby it is informed, it is either a Naturall Conscience,

ence, which hath onely the light of Nature for direction; or it is a Christian Conscience, and better enlightened (as you may call it) which besides Nature, hath the Holy Scriptures, more largely and distinctly, guiding and directing it.

In regard of this direction: Conscience is either informed, or discerning; or not informed and blinde: and this according to two degrees thereof, is either a Doubting Conscience; when, for want of evident light to direct, wee cannot resolve: or an Erring Conscience; when a man mistakes (through ignorance) truth for falsehood, or falsehood for truth, good for evill, or evill for good: or when out of knowne principles and true, we conclude and infer erroniously.

Againe, Conscience is in regard of the quality thereof, either Good or Bad: the Good Conscience, is that which is sprinkled with the blood of Christ, and regenerate: and is according to a two-fold estate thereof; either a good quiet Conscience, when upon good grounds truely believing, and unfaynedly repenting, wee enioye peace, and confidence, and boldnesse before God: or a good troubled conscience,

science; when, though we beleeue and repent, yet through some sinne that we haue committed, or through our in-bred infidelity, wee are troubled and in doubt: and this is called good; not because it is troubled, but because of the true grace whereby it is renewed, with the which true grace, may and is oftentimes, yea for the most part, and that in the best men and women, trouble ioyned: as Dauids heart faynting him, and Pauls crying out: O wretched man! Bad conscience is that which is not renewed: for euery man till hee bee in Christ, hath a bad conscience: and this also, according to a two-fold estate thereof, is either an euill quiet conscience, whereof there are two degrees: first, a slumbring conscience, that stirres not but when death comes, or in some grieuous affliction: as the brethren of Ioseph. Gen.42.21 Secondly, a seared conscience, which hath no more sence and feeling then a stone, no not in death, as may appeare by the example of Nabal. 1 Sam. 25. 37. Or an euill troubled conscience, which is two-fold: either a large conscience, that makes no bones of small sinnes (as they are called) but stirres or sticks onely at monstrous sins:

as

as which trembles at murder, but makes nothing of anger, reuiling and reuenging so it bee not in blood. Such is the conscience also, which refraines from bloudy oaths; but as for Faith and Troth, Bread, Drinke, the light that shines, &c. neuer feeles or checkes for them: or a narrow conscience: and this is, when the conscience feeles not greater sinnes, and yet is very sensible of small things, or trifles: as the Pharasaicall conscience, making great conscience of tything Mynt and Anice, but neglecting Mercy, Faith and Iudgement: or as the Popish conscience, straining at a little flesh on a Friday, but swallowing blasphemies, whoredomes, and other grieuous sinnes, without any trouble. Mat. 23. 24

That faculty of our Soule, which taketh knowledge, and determineth of all our actions, is called Conscience, either because it is a partner with another in the knowledge of a secret (which Another is God) or because it is ioyned with certaine Principles and Rules of the Law, in the mind, and with memory, vsing the helpe of these in the execution of the office thereof.

The office of Conscience is two-folde:

First,

First, to know all things in a man, or done, and omitted by man: all thoughts, words, deedes, affections, and the omitting of all duties: the soule by conscience seeking it selfe, as by a reflection. As for instance: The Soule by science knoweth a thing; by Conscience, it knowes that it knowes such a thing. The Heart thinkes a thought, good or euill: by conscience the heart knows that it thinks such a thought. By Faith the heart beleeues: by Conscience, the heart knowes it doth beleeue. By affections the soule grieues, or ioyes: by conscience wee know wee doe so. And hence the conscience is called a Register, or Notary.

Rom. 9.1.

The second office of conscience is to determine of the thoughts, words and deeds of men: which things as they are diuers, in regard of time, so is the action of conscience diuers concerning them. The actions (to insist onely of them) are either past, or to come: Of actions past, conscience determineth two waies: according to a double consideration, or question, of such actions. As first, whether they were done or not done: secondly, whether they were well or euilly done.

For

For the first question, whether an action were done or no, Conscience within most certainly certifieth: As in Caine, when his Tongue said, I know not where my brother is, his Conscience said, Thou knowest where hee is: for thou hast killed him. So in Dauid, when he was accused as a Traytor against Saul: his consciences said that hee was no Traitor, nor had conspired against him. So in Iob, when his friends said, hee was an Hypocrite: his conscience witnessed within him before God, that hee was none. And hence is conscience called a witnesse: yea, a thousand witnesses.

For the second question, whether a thing bee well or ill done: Conscience, with the helpe of certaine Principles in the Minde, iudgeth in euill things, as a Witnesse accusing, and as a Iudge condemning: In things well done, as a Witnesse excusing, and as a Iudge acquitting: And both these, after the manner of Practicall Reasoning, as Paul sheweth. Of euill things thus: In the example of Caine, Hee that killes his Brother sinneth grieuously (saith the Principle in the minde.) But thou Caine hast Rom. 2. 15

hast killed thy Brother, (saith Conscience as a Witnesse by the helpe of Memory) therefore thou hast sinned grieuously, saith Conscience an Accuser. Againe, murtherers must be damned (saith the Principle of the minde) by the Law. But thou Caine art a murtherer (saith conscience as an Accuser:) therefore thou shalt bee damned, sayth Conscience as a Iudge condemning. And from these actions of conscience come more or lesse, feare, griefe, sadnes, desperation, and other fearefull consequents. Of good things thus: in the example of Manasses, or Mary Magdalen. He that sorroweth truely for sin, & leaueth it, and followeth right conscience, repenteth (saith the Principle, or Rule in the minde.) But thou M. or M. M. doest so, (saith conscience as a witnesse,) therefore thou repentest (saith conscience excusing.) Againe, he that repents shal be saued (saith the rule.) But thou M. or M. M. repentest (saith conscience excusing:) therefore thou shalt bee saued (saith conscience acquiting.) And hence come peace of conscience, Ioy, boldnesse to come into the presence of God, &c.

The actions to come, of which Conscience

ence determineth, are either good or bad: The conscience, in regard of her Judgement of good actions, may be called a spurring or prouoking conscience: As thus, if the question be concerning keeping of the Sabboth: the commandement of God must be kept, saith the Rule; but to keepe the Sabaoth is a commandement of God, saith the Iudgement of Reason, therefore keepe the Sabaoth, saith Conscience. In regard of bad things, the conscience may be called a bridling, or a restraining conscience: as, if question be, whether the Sabaoth may be broken: thus, The commandement of God may not be broken: but to breake the Sabaoth is to breake the commandement of God, therefore breake it not saith conscience. Thus by experience we feele within vs, before we do a thing, a certaine power pushing vs backe, or egging vs forward: or wee seeme to heare a voyce in our breasts, bidding, or forbidding vs. And when we do contrary to the motion and mouthing of conscience, we are said to wound, and to sin against our consciences, which is grieuous. Now remember, how the Conscience determineth

of Actions: So alſo of Thoughts and Words.

Vſe 1. Looke well to thy conſcience, and examine it: for a good conſcience is not of Nature, but of Grace, by Faith, thorough the bloud of Chriſt. For it is the bloud of Jeſus applied by Faith, which purgeth the conſcience both from the guiltineſſe and filthineſſe thereof. Content not thy ſelfe then, though thy conſcience be quiet, and trouble thée not: for it may ſo be, and yet be ſtarke naught. Bée ſure that the quietneſſe thereof bée grounded on the righteouſneſſe of Chriſt, and the aſſurance of the pardon of thy ſinnes: Elſe when it ſtirreth and awaketh, it will be like a Lyon, ready euen to rend out thy throat. Call therefore thy conſcience to her office here, which if ſhée diſcharge, and being rightly informed, excuſe thée, thou maiſt truely haue boldneſſe before God: Otherwiſe, euen as a man that hath the gout, is not healed, becauſe for a little time he feeleth it not beat and fret: ſo neither doth the quietneſſe of conſcience argue the health and goodneſſe thereof, vnleſſe it be quieted by the bloud of Jeſus. Better thy conſcience accuſe

Rom. 5. 1.

Heb. 9. 14.

here

here then in the day of Iudgement, when (though it sleepe now) it will, vnlesse it be preuented, most certainly accuse and confound. For the nature of it is alwaies to take Gods part, though it be against it selfe. Make then thy conscience thy friend against that day; when a good conscience will be more worth then a whole world: The remembrance of which time, made Paul endeauour to haue a cleere conscience before God and men.

Vse 2. If thou once gettest a good conscience, keepe it with all diligence: For as a good conscience is a continuall feast: Yea, a very heauen vpon earth; so an euill and guilty conscience is an vnspeakeable torment, yea a very hell, for a wounded spirit who can beare? If a man haue a good conscience, he cannot want comfort in the middest of the fire. For lyke how a sparke of fire flashing into the great Ocean is extinguished: so doth the abundance of miseries vanish, falling vpon a good conscience, as saith Chrysostome. For as sugar is not onely sweet in it selfe, but also sweetneth other things, so a good conscience is both most sweet, and sugreth allour afflictions. But if a man were in Para-

Acts 24.16

Prou. 4.23

Pro. 15.15.

2. Cor. 1.12

Prou. 14.

dise, as Adam, with an euill conscience hée must néedes want comfort: for as the shadow followes the body, so doth an euill conscience follow the vnrepentant sinner, alwaies dogging him, and crying fearefully against him. Thou hast sinned: thou shalt be damned: driuing into most fearefull agonies and passions, euen vnto finall desperation, as in Iudas; if the mouth bée not stopped by the merites of Christ. The Heathen thought that these who liued ill, were haunted with furies, and fiendes: Surely, this is the fiend, euen thy euill conscience, gnawing vpon thy heart, and stinging as a Scorpion, neither canst thou auoide it, but onely by faith in Christ. Kéepe therefore thy good conscience (if thou hast it) as thy chiefest Iewell: which thou shalt doe, if thou obserue these Rules. First, cherish Faith: for it is the rot of a good conscience: Secondly, auoide all sinne, for as a moat in the eie, so sinne troubleth the peace of conscience: and as water quencheth fire, so sinne putteth out the goodnesse thereof. And therefore when Abigaile would perswade Dauid from bloody reuenge, she

1 Sa. 25. 30. 31. 32. &c.

wseth

vseth an argument from preseruing the peace of conscience, and perswadeth him. Thirdly, walke in the continuall practise of righteousnesse: which, that we may be able to do, namely both to auoid sin, and to liue honestly: A fourth thing must bee done, which is the right enforming of the conscience, that it be able to discerne good from euil, and mistake not one for an other: for as an vnskilfull Pilote, that knoweth not the coast, easily maketh shippewracke: and as a bad guide soone bringeth into danger, so a conscience not instructed in the truth. For if thou doubtest, and dost doubtingly, thou sinnest: though the action be lawfull in it selfe, yet not to thee: for whatsoeuer is not of faith, is sinne. If thy conscience erre, taking that to be good which is euill, thou canst not but sinne: for if thou dost according to thy erring conscience, thou sinnest in doing contrary to the commandement of God. If thou doest it not, thou sinnest also, because thou dost against conscience, and there is no way to helpe out of these briers, but to enforme the conscience in the truth; which is by the word of God, the rule of conscience: by which it ap-

Heb.13.18

Rom.14.23

1 Cor. 14. 24. 25. peareth, that all such which neglect the word of God, must néedes haue corrupt and dangerous consciences.

Vse 3. Neuer sinne in hope of secrecie, for thou canst not lie hidde; though thou couldst conceale thy faults from all men, yea from the diuell, yet there is a bird in thy breast, which will tell tales, and bewray all: the conscience is a thousand witnesses; happy is he which hath it to witnesse for him before God.

Quest. *What meane you when you say that man was created in the Image and likenesse of God?*

Ans. I meane that neere likenes whereby *Adam* resembled God; which consisted, partly in the immortality of his soule, partly in his dominion ouer the creatures, but principally in the gifts of his minde,

Colos. 3. 10 knowledge, holinesse, and righteousnesse.

Eph 4. 24. Expli. Herein consists the chiefe happinesse of man, to be like his Creator: for God made not man like other things made, but like himselfe; like I say, hauing some sparkes of excellency, as representations of the Diuine Nature; though this likenes be such that there remaines an vnspeakeable distance betweene God and man,

man; euen in his greatest perfection.

Though the feature of the body bee most beautifull, yet herein we place no part of the Image of God: though wee confesse, that euen as the lanthorne is illustrated by the candle within it: euen so the body is made, in some sort, resplendent, by the brightnesse of the Soule within, in which the Image of GOD chiefly resideth. And yet to speake properly, we say not; that the Soule, but that the whole man was made according to Gods Image.

This Image (not to say any thing of the spirituall Essence, and Immortality of the Soule) was partly in the dominion granted ouer the creatures: which dominion was not direct and absolute: (for God is the onely soueraigne Lord:) but profitable: consisting in his dwelling, and the vse and benefit of the Creatures: yet the extent of this, onely to the inferiour creatures, as the earth, sea, ayre, and the creatures liuing in the same. Partly also was the Image, in the excellent Graces of knowledge, Holinesse, righteousnes, and Trueth, wherewith man was endowed; so that as the former resem-

bled Gods imperious maiesty, so this his infinite purity and Holinesse. And this also we are to remember, that the woman was made aswell as the man, according to the Image of God: though in regard of the subiection of the woman to the man, it more excellently, in that, appeares in the man.

1 Cor. 11. 8

Vse. Labor for knowledge, and grace to liue godly, whereby thou resemblest God himselfe: and this is commanded; Be ye holy, for I am holy, saith the Lord.

1. Pet. 1. 16

For though thou hast a body beautifull, and a soule endued with much vnderstanding and wit; yet without wisedome and righteousnesse, without knowledge of heauenly and spirituall things, and the practise of pietie and godlines: thou art not like vnto God, but like vnto the diuell himselfe.

Iohn 8. 44.

Thus much of the first generall worke the Creation: now of the other, which is the preseruation of the Creature, called Prouidence.

1 Iohn 3. 8.

Quest. *What is the Prouidence of God?*

An. The prouidence of God, is that way or manner, whereby I verily beleeue that God knoweth, preserueth, gouern-

Heb. 4. 13. Psal. 36. 6. & 104.

eth,

eth, and to their certaine ends directeth, all and singular the things, with their actions which he hath created. Heb. 1. 3. Ier. 10 23. Iohn 5 17. Acts 17. 28

Expli. As nothing could haue beene vnlesse it had receiued a being of God, so nothing can continue, vnlesse it be still preserued by him: Which preseruation of the Creature, is either generall, or speciall. The generall is either Ordinary or extraordinary. The ordinary is that whereby he continueth the order, which he gaue the creature at the first; as the seasons and times of the yeere, that the Sunne should giue light, the fire burne, the earth yeeld fruit, bread nourish, &c. for this could not continue without the prouidence of God; as appeares in bread. The extraordinary is that, whereby he ouerruleth all second causes, and the course of things, so oft as hee pleaseth: as making the Sunne to stand still, and diuiding the Sea, &c. The speciall is that whereby he preserueth, and careth for, not only the kindes of things, but also the particulars of euery kinde, not onely of the more noble creatures, as of Man (of whom more hereafter in the doctrine of Predestination) Deut 8. 3.

but

Psal. 147. 8 9 16. 17. 18 Mat. 10. 29 30. but of the least and most contemptible, with all their actions and euents: not any winde riseth, not a cloud stirreth, not any raine, snow, &c. falleth, not a sparrow or little bird dieth, or commeth into the tallons of the kite, or into the net of the Fowler, but by him, who worketh all things according to the counsell of his will: yea our very haires are numbred.

So that wee beleeue the prouidence of God, to extend it selfe, euen to the basest worme, and least flie, as well as to the Angels in heauen, and that it is as large as his knowledge; equally containing all things, (though not giuing equall things to all) vniuersals, singulars: things necessary, things contingent; naturall, voluntary, good, euill, little, great; and that it ordereth and gouerneth all things, and actions, as he himselfe hath decréed. Neither is this to flatter God, (as some haue said) to say that he careth for euery particular worme, flie &c. as if so be God cared only for multitudes, & not for euery each one: when our Sauiour saith one Sparrow. He is as well able to know them, and to prouide for them, as to make them, and giue them life, and the paine is all alike

to

to him, to care for euery one, as for a multitude; neither doth it derogate from his greatnesse, or goodnesse, but rather amplifie the same, when he neglecteth nothing which he hath made. Surely if it did not impeach his Maiestie to make them, neither to preserue them.

Quest. *But doe you beleeue that Gods prouidence extendeth it selfe to all actions of men, euen to decree, order, and gouerne euill actions?*

Ans. Yes indeede; I beleeue that euen the euill actions of men, are not onely foreknowne, but also decreed by God. Gen. 45. 5. 2 Sa. 16. 10. Acts 4. 28.

Expli. We need not feare to attribute euill actions to the decree of God, because the Scripture so speaketh: onely we must soberly and wisely vnderstand it: namely, that Pharaohs cruelty, Shemeis cursing, Absalons vncleannes, Iudas his betraying of Christ, are not by his reuealed will approued, but forbidden: and yet that by his good pleasure hee will permit the same. Which permission we may not vnderstand to be the cessation of his care and prouidence, or an idle wincking at the matter; but ioyned with an actiue power, not of infusing euill into men: but first of taking

taking away or denying his grace, and of deliuering of them most iustly to Satan, and to the lusts of their owne hearts. And also of bounding their wils, purposes, and actions, and directing them to a good end. For God is so good that he would neuer suffer euill to be, if hee could not bring good out of euill. Euen as the skilfull Apothecary knoweth how to vse poyson well, and to the good of the patient. And surely, this is a most pregnant proofe of the powerfull prouidence of God herein, when those actions which are done by wicked men contrary to his will, yet are brought to serue and fulfill his holy will and purpose. For euen as in an Armie, one fighteth for praise, an other for lucre of the spoile, an other is egged forward by desire of reuenge; yet all for the victorie, and for their Prince: and as in a shippe, some weigh vp Anckers, others stand at the pumpe, others at the sterne, and all by seuerall workes labour for the safety of the ship: so, whatsoeuer the wicked propound to themselues, yet the Lord ordereth all to his good pleasure, will they nill they: so that as an arrow flieth to the marke which the shoter aimeth at, without

out any sence whether it goeth: So the Lord seeketh himself by the wicked though they thinke not so much. Hence is it that though the decree of Gods providence (as hath been said) is concerning those euill actions; yet neither is God guilty, nor man guiltlesse. God is not guilty, because he putteth no euill into men, but vseth them as hee findeth them, and so maketh them to serue his glory, who may vse what creatures he will, and cannot vse them, though they be euill, but well, because he is infinitely good. Neither is man guiltlesse, notwithstanding the Decree: for sinners are not excusable, because there is no force vsed towards them, but they follow their sinnes with great pleasure, and a very willing minde, and casting away the care of vertue, doe of their owne accord, yeelde themselues to their owne lusts, respecting in their euill deedes onely the satisfying of their owne wils, and not the fulfilling of the will of God. The Iewes did what the hand and will of God had determined before to be done to CHRIST; but they considered not that, but were led vnto that sinne by the malice and couetousnesse of their Esay 10.5. 6.7.

owne

owne wicked and enuious hearts, which were the true causers thereof. So that, (as Saint Augustine saith) in one and the selfe same thing, GOD is iust, and Man is most vniust, because in that one thing which they doe, there is not one cause for the which they doe the same.

Here further it is to be marked, that the Decree of God (in respect whereof all things are necessary) doth not take away contingency; which is, when a thing, when it is, had a cause whereby it might haue beene otherwise. As the bones of Christ must be vnbroken in regard of Gods Decree, and yet they might haue beene broken in regard of their owne nature, and the freedome of the mindes of the Souldiers. Neither may any thinke, that hereby are frustrated, deliberations, prudence and vse of meanes: for as God decreeth the being of things, so also the meanes whereby such things shall be. As in regard of Gods Decree, Lot cannot be burnt in Sodome; but then he must escape, and hie him away out of the Citty. Dauid must ouercome Goliath, but then he must take his Sling, with the smoth Stones,

with

with him. Manasses must be saued, because God hath so decréed, but then he must repent and beléeue, which are the meanes of saluation appointed and decréed by God.

Vse 1. Labour soundly to vnderstand, and with all thy wit to maintaine this doctrine: for to deny the Prouidence is all one as to deny God: and this indéede is a maine cause of the prophanenesse of vile men. Psal. 14. 1. Psal. 10. 4. 11.

Wherefore, denying a fatall destiny, whereby all things, euen God himselfe, should be tied to the nature of second causes, and abhorring all conceit of fortune and méere chaunce (which are words fitter for Heathens then Christians, which beléeue there is a GOD) let vs hold fast this Doctrine, that all things whatsoeuer are gouerned by an Ocular Prouidence: Yea, if any thing fall out, which wee might thinke to bee by chance, because wee see not the cause of it, yet to be perswaded that so it was foreséene, and fore-appointed and decréed of God, as that place of Numbers 35. 22. compared with that of Exodus 21. 13. doth most plainly shew. Psal. 14. 1. 2 Psal. 58. 11 Heb. 11. 6.

Vse

Vse 2. This Doctrine also comforteth many waies: First if we (as we ought) carefully obserue the experiences of Gods prouidence towards vs, in the often vnexpected successe of our affaires, we must néeds both be confirmed in our Faith, the more stedfastly to depend and trust on God, and also be hereby occasioned often to giue thanks.

Secondly, if Affliction come, it teacheth that it commeth not out of the dust, but by the wise and iust appointment of GOD. And this breedeth patience.

Thirdly, whereas the Church, and such as feare GOD, haue many enemies, this teacheth that they can doe nothing, but as GOD pleaseth; yea, the very Diuels themselues can neither hurt Iob, nor enter into the Swine, but as they are licensed by GOD, and when he pleaseth to license either Sathan, or euill Men, or other Creatures, to hurt his children, or Seruants, he both boundeth them, beyond which they cannot goe, and also in the end turneth all things to the best.

Rom. 8. 28
Psal. 25. 10

Vse 3. Neglect not lawfull meanes for

for the accomplishing of thy lawfull desires: for this were to tempt God: And yet trust not in the meanes, though never so likely: for that were to sacrifice to thy net, with those wicked ones, Hab. 1. 16. and to commit a kinde of Idolatry. Hast thou Bread? Then that is a good meanes of Nourishing: But GOD can breake the staffe of it, and make it as a stone to thee: For man liueth not by bread onely, but by the word of Promise annexed thereto. In the vse therefore of all meanes, concerning either Corporall or Spirituall things, looke vp vnto heauen, and pray for a blessing, or else thou watchest in vaine, thou labourest in vaine, in vaine thou vsest any meanes: Deut. 8. 3. Psa. 127. 1. yea, in the middest of many difficulties, though thou then see no meanes, yet trust in God, for God will prouide, as Abraham said: Wherefore go on cheerefully in thy calling, serving God, and casting thy care vpon him, for he careth for thee: Pray commit thy very Soule vnto him in well doing, as vnto a most faithfull Creatour. For if God cloatheth the Grasse, regardeth a Sparrow, and numbreth thy superfluities, euen the haires of thy head, Gen. 22. 8. Psa. 55. 22. 1 Pet. 5. 7. 1 Pet. 4. 19

how much more will hée keepe, and prouide for thy Soule, if thou feareſt and obeyeſt him, I ſay Him; who regardeth all as one, and one as if hée were alone, who is neither detained about the care of one, nor diſtracted about the care of more: to whom nothing is hard, becauſe Almighty, nor multitude of buſineſſe can ouerwhelme, becauſe infinitely Wiſe, to whom be praiſe for euer. Amen.

Thus much of the generall workes, by which God is deſcribed: Creation, and Prouidence, which extend to all things. Now of the more ſpeciall, which concerne the Church, which are Redemption, Sanctification.

Queſt. *You ſaid that God is the Redeemer of his Church: What is Redemption?*

Anſ. Redemption is a worke of God, whereby he hath fully deliuered his Elect from ſinne, the curſe of the Law, Eternall Death, and the power of the Deuill, by
1 Cor. 1. 30 Ieſus Chriſt, to the praiſe and glory of his
Col. 1. 14. Name.
Tit. 2. 14.

Expl. The deliuery of Mankinde from ſinne and death is, ſignificantly, by the Holy Ghoſt called Redemption: which ſignifieth, a purchaſing or buying againe,

or

or a Ransoming at a price (as life for life) of them which are in bondage. Therefore is Christ called, a Price, a Counter-ransome: The Flocke of Christ is said to bee purchased with Gods owne Bloud: and Ye are bought with a price.

Mat. 20. 28
1 Tim. 2. 6
Acts 20. 28
1 Cor. 6. 20

We were in bondage, euen to the very Diuell of hell, the great enemy of Mankind; and therefore vngodly men and women, are said to be taken aliue, in the snare of the Diuell, at his will. Also we were in bondage to sinne, the curse of the Law, and to eternall condemnation, from all which Christ hath deliuered vs, by a price, euen Himselfe.

2 Tim. 2. 26.

Heb. 2. 14.
Gal. 3. 13.
Tit. 2. 14.

But here wee must know that Christ ransoming vs out of the clawes of the deuill, by a Price, paies not this Price to the Diuell, but to God: who deliuers sinners to the deuill, as to his executioner to be tormented. And when this worke of Redemption is spoken onely, of taking vs from Sathan, it noteth that wee are deliuered by power, and force, not by a price. Therefore in the Gospell, Christ in comparison of Sathan, is called the Stronger, who ouer-commeth him and diuideth his spoiles. We are said to be deliuered from

Luk. 11. 22
Col. 1. 13.

the power of darkenesse; where the word signifieth by fine force, to deliuer or plucke away. Euen as Dauid pulled the Lambe out of the Beares mouth, so hath Christ by his Almighty power, rescued vs out of the mouth of the Roaring Lyon: So also he hath destroyed the deuill, not by abolishing his substance, but by weakening his power, as the word there importeth: Christ then payeth his Blood as a price to his Father, and so forcibly deliuereth vs from the deuill: Who hath the power of death, as the Hang-man hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked.

Heb. 2.14.

This Redemption wée speake of, is so the worke of God, that wée exclude all creatures from any power, or possibility of redéeming vs. And wée acknowledge it to be the worke of the whole Trinity deliuering vs in the person of the Sonne, who redéemeth vs by his Merite, and by his Efficacy: by his Merite, deseruing Redemption for vs: by his Efficacy, effectually applying it vnto vs by his Spirit, and through Faith.

Psal. 49.7.

Vse. First, héere wée may sée the wonderfull

derfull misery, in the which we are all, till we haue our part, in the eternall Redemption, purchased for vs by Iesus Christ: For first, we are vnder the power of sin, and the tiranny of the deuill, very Bondslaues; more miserable then euer were the poore Israelites in Egypt, or now are the poore Christians vnder the Turke: for the bondage of these is onely bodily: ours more, bodily and spirituall also: our bodies and very Spirits being subiect to obey his filthy will in all things. Ephe. 2. 2.

Secondly, wee are all our life time in feare of death; euen as is the case of one condemned to the Gallowes, he alwaies trembles and quakes at the approach and remembrance of the houre of his execution: So wee, if God make vs sensible of our estate, in regard of sinne, are alwaies haunted with the terrours of an euill conscience, as with Furies and Fiends of hell: as Caine, Saul, Iudas.

Thirdly, wee are fire-brands of hell, subiect to eternall condemnation, for our sinnes, &c. This is our misery, which who so vnderstandeth not, nor considereth, he neuer esteemeth this wonderfull mercy of God in redeeming of vs, as he ought:

For as hée that supposeth himselfe to bée mortally sicke, highly reckoneth of the Phisition which cureth him, and he which is troubled but with some light infirmity not so: Euen so, to him, to him onely is the tydings of the Gospell welcome, the Promise sweet, the Bloud of Christ vnvaluable, the loue of god vnspeakable, yea, without measure, and passing all knowledge: which séeth his misery, and féeleth his heart wrung with the fetters and bolts of sinne, and which considereth of those eternall torments due to the same.

Vse 2. Héere wee haue a most sharpe spurre to prouoke vs to vse all possible care to please GOD in new obedience: namely thus: When thou wert a slaue to sinne, and to the Diuell, thou diddest willingly and chéerefully bring forth the fruit of sinne vnto death: Séeing then thou art now redéemed vnto the hope of eternall life, thou shouldst much more willingly and chéerefully liue to him who hath redéemed thée. So Paul reasoneth Rom. 7.6. So also in the front of the lawe, God vrgeth vpon the Israelites the obedience thereof, *Exod.* 20. 2. I haue deliuered thée from a hard and cruell Maister, and a sla-

Rom. 7.6.

Exod 20.2

uish

nish bondage; Therefore thou shalt keepe my law. But, alas, where is there one of a thousand which prouoketh his sluggish and dull affections with such meditations? Loke vpon an Israelite in Egypt, vnder Pharaoh and his hard Taske-maisters, and you shall see him early and late, drugging in the clay, sweating in the Iron furnace, and gathering straw to fulfill the number of Bricks imposed. Will not this Israelite, if the Lord shall ease his shoulder of this burden, striue with all his strength night and day, to please his Deliuerer? Let vs loke vpon him in the wildernesse. O monstrous vnthankefulnesse! There we finde that this same Israelite (being thus deliuered) contemneth and prouoketh his so mercifull Redeemer, by infidelity, murmuring, blasphemy, idolatry, &c. Euen so, when men and women are in the way to hell: what spæde? Iehues pace is not fast enough? will not these flye thinke you, if they could get the path that leads to Canaan? 2 Kin. 9 20

It grieues my very heart to consider the generall slowneſse of professors, scarce creeping like Snailes, when they should runne as swiftly as Hazaell. A statute 2 Sa. 2. 18.

pace is a great matter. Ah thou wretch! With what face dareſt thou looke vpon Jeſus Chriſt? When thou haſt ſhewed more alacrity to runne in the way of ſinne, that leads to death; than in the way of righteouſneſſe that leades to eternall life: Remembreſt thou how eagerly thou haſt purſued thy ſins and pleaſures? O happie art thou, if with ſuch violence thou now takeſt the kingdome of Heauen. How fleet hath thy tongue béen to rappe out blaſphemous oaths? and haſt not now a word of praiſe for thy gracious Redéemer? Haſt thou accounted days and nights but ſhort, when thou haſt béene at Cards, Dice, at ſome Enterlude, or ſuch like vanitie? and doſt thou account an houre or two ſpent in prayer and hearing the word tedious? When the Deuill was thy Maiſter, was all to little to pleaſe him? and now thou haſt ſuch a Maiſter as is Jeſus Chriſt, wilt thou account any thing enough?

I reade of one Pambus a deuout man, who ſéeing a vile ſtrumpet paſſe by him, gorgiouſly attired, fell a weeping; and being asked why hee wept: It grieues my heart (quoth hee) that yon ſtrumpet ſhould take more delight in pleaſing the Deuill,

Deuill, then I doe in seruing GOD. So doe thou which readest these things mourne; mourne and lament, that thy heart, which hath beene as ware to the deuill is like a flint to God: that thou hast more delighted in vanity, then thou dost in godlinesse: that thou hast taken more paines to fulfill thy sinnefull lusts, and bestowed more cost in wantonnesse and pleasure, then thou dost to fulfill the commandements of thy God, and to maintaine his worship.

Remember Zacheus who was as liberall in almes and restitution when hee was a conuert; as hee was cruell in vniust exactions when he was an Vsurer. As Paul was a hot and fiery enemy to Christ when he was a Pharisee: so was hee a burning zealous Preacher when he was a Christian. So according to the measure of obedience which thou hast yeelded to sinne, let the proportion of thy obedience be which thou yeeldest to goodnes: If not in worke; yet in affection and care to please God, with true humiliation for that which is wanting.

Luk. 19.8. Acts 8.3. & 9.2. & 26. 11. Acts 20.19 to the 32. 2 Cor. 11. 23. to the end.

Vse 3. Here we ought also to consider, of the Price whereby wee art ransomed, and

and of the exceeding Loue of God. For the Price, was neither gold nor siluer, nor any corruptible thing, but the pretious Blood of the Lambe vnspotted, Iesus Christ. Marke thou which readest: It cost the very heart blood of Iesus the Sonne of God, who was without sinne, to saue thee a vile wretch, from eternall damnation which thou deseruest by thy sinnes. The loue of God herein appeared to bee most wonderfull, in that he spared not his owne Sonne, but gaue him to death, euen for vs and in our stead, who were, not his friends, but his very enemies: See what loue the Father hath shewed; that thou an Imp of the deuill by sinne, shouldst haue the Blood of Gods owne Sonne shed to make thee his son or daughter. Let me speake vnto thee in the words of Ezra, which words he spake from the occasion of a meaner deliuerance. Seeing God hath kept thee from being beneath for thine iniquities, and hath granted thee such deliuerance, shouldest thou continue in sinne? shouldst thou rebell, and returne to breake the Commandement of such, so mercifull a God? by drunkennes, blasphemy, lying, pride, whoredome;

1 Pet. 1. 18 19.

Rom. 6. 7. 8.

Ez. 9. 13. 14

dome, or any prophannesse? Shouldest thou despise the Sabaoths, Word, Sacraments, Blood of such a Saviour? Shouldest thou refuse to sacrifice thy Body and Soule to his glory, that refused not to sacrifice his precious life for thy Salvation? Shouldest thou be a niggard of thy dutie to him, yea, of thy best blood, who was prodigall to expend and shed his Blood to redeeme thee? Now God forbid. Nay this, inexcusably bindeth vs all, to all thankefulnesse and true obedience. Lu. 1. 74. 75 Tit. 2. 14. 15. &c.

Vse 4. In as much as the Redemption wee speake of, is so excellent a thing, all such are convinced as grievously guilty, which blaspheme and speake evill of the same. For there are many who call light darkenes, and darkenes light, accounting the freedome wee speake of to be an intollerable slavery; and that to bee the onely free life, to live as they list, in all pleasure and licencious prophanenesse uncontrouled. If they be told that they must give themselves to frequent prayer, and reading and hearing the word; that they must mortifie their lusts, relinquish their vanities, renounce their pleasures, abandon evill company, precisely keepe the Sabboth,

both, &c. O say they, here are bands indéed, fitter for gally-slaues then liberall and free dispositions. Art thou which readest these things of this mind? Then know thou, that he is not more a slaue that tugs at an oare in a gallie, vnder ỳ Spaniard or Turk, then thy selfe in a spiritual respect: though in a ciuil thou possesse and enioy much riches and frédome. As he that ruleth his own mind Pro.16.32 is better then he that winneth a Citie. So he is the baselt slaue, that is a slaue to his sinnefull lusts and affections. If we had no scriptures declaring the bondage of wicked men; yet the very Heathen beare witnes vnto it. Tullie saith, that hées the Frée man indéede, which serueth no filthines. And the Stoicks (renowmed Philosophers) taught, that wise men were onely Frée-men, and all fooles seruants. O how many Lords haue they, which haue not Christ their onely Lord! For either anger and malice will play the Tyrants ouer Gen.4.5.8 them, as in Cain and Saul; or Pride, as in 1 Sam.18. Nabuchadnezzar; or vncleanenesse, as in 8. &c. Ammon; or Couetousnes, as in Ahab, Dan.4.27. and Iudas, &c. from the cruell rule and do- 2 Sa.13.2. minion of all which, those are deliuered 1 Kin.21.4 which are the redéemed seruants of Christ, whose

whose seruice is indéede perfect fréedome. And therefore the Saints haue alwaies exceedingly gloried to be called the seruants of God. So Dauid acknowledgeth, saying, Behold Lord I am thy Seruant, I am thy Seruant. So the Apostles, as Paul, who beginneth some of his Epistles thus, Paul a Seruant of Iesus Christ, &c. So Iames, Peter, Iude, though some of them might haue gloried in other Titles, as being the kinsmen of Christ. If the seruants of mortall Kings haue many priuiledges & much fréedome, then much more the seruants of the immortall God, euen Iesus Christ the King of heauen and earth. In regard of the order which is betwixt the Redéemed and the Redéemer, and the obedience which we owe vnto our Redéemer we are seruants: but in regard of the diuine couenant, and our communion with Christ, we are fré-men, fré from sin vnto righteousnes, the sons of God, the brethren of Christ, & coheires with him of the kingdome of heauen. Such honour haue all his Saints; such fréedome haue all his Seruants. Wherefore if thou béest not yet set fré by the Son: Sue, séeke, labour for it. Cry vnto the Lord as the poore Israelites

Pſ. 116. 16

Rom. 1. 1. Phil. 1. 1. Tit. 1. 1. Iames 1. 1. 2 Pet. 1. 1. Iude 1.

in

Exo.3.7.9. in Ægypt: For if ciuill freedome be to be
1 Cor.7.21 vsed rather, much more is spirituall. Euen
the natures of Birds and Beasts which
are wilde, being kept for delight, may
teach vs herein: For though wee make
neuer so much of them, and feede them ne-
uer so plentifully; yet they are hardly by
Cages, chaines, &c. kept and holden, and
continually they seeke to be enlarged. For
if thou be not more brutish then the very
Beasts, thou wilt not suffer the Diuell to
cage thee vp in so deadly seruitude; but
thou wilt endeauour and seeke by all
meanes to be enfranchised by Iesus Christ.

Vse 5. Examine whether thou beest re-
deemed and set free by Christ or no. Thou
mayest know it by three notes; First, by
thy affections: secondly, by thy workes:
thirdly, by thy manner of working.

First then, how art thou affected to
this libertie? Doest thou reioyce in it
more then if thou shouldest finde great
spoyles? Canst thou feelingly giue thanks
for it from thy very heart roote, as thou
Psa.103.1. readest of Dauid, and Paul. And art thou
2.3.4. carefull to stand fast in it? and that thou
Rom.7.25 bee not entangled againe in thy former
Col.1.12.13 bondage of sinne? As we see Townelships

that

that haue obtained Charters and Pri-
uiledges are wary that they be not infrin-
ged? Then is it a good signe that thy
heart is blessed with the rich grace of God
in thy Redemption. For as the vnualu-
able excellency of it, will make vs carefull
to preserue it: So the rauishing sweet-
nesse of it is such; that it is as possible for
for them which haue tasted it, to containe
their hearts and tongues from praises
and thankesgiuings, as it was possible
for Dauid to keepe his féete from leaping
and dauncing for the ioy of the bringing
home of the Arke of God. But if thou
beest so dull and insensible of this mercy,
that thou neuer giuest thankes for it, or
with lesse earnestnesse then thou doest for
meat and drinke, and art careless; thou
art yet a bond slaue and hast not obtained
this freedome.

1 Tim. 1. 17
Gal. 5. 1.

2 Sa. 6. 14.

Secondly. What are thy workes?
If thou comest into the house of a Noble-
man, and séest one walking and rubbing
of horses, another sweeping of houses, an-
other scouring spits: thou wilt presently
iudge that none of these is the Master, but
that they are all of the baser seruants. So
if thou séest any giuen to blaspheming the

name

name of God, to drunkennesse, vncleannesse, pride, idlenesse, prophanenesse: vndoubtedly all such are very slaues of sinne, and of Sathan, euen as our sauiour Christ witnesseth in the Gospell, that they which commit sinne are the seruants of sinne, and of their Father (or Maister) the Deuill. For such workes become not those which are set free, and redeemed by Christ, who as much disdain to defile themselues with such base and sinnefull practises, as a Noble man scorneth to put his hand to the seruile and slauish workes before mentioned.

Iohn 8.34 44.

Thirdly. It may be thou doest many outward things commanded, as are praying, hearing the word, receiuing the Sacraments, obseruing the rest of the Sabboth, relieuing the poore, &c. But how doest thou these things? willingly and freely? or as being constrained? This is the note of a slaue; the other of a free man. For true libertie is freely to follow after righteousnesse. And those that are truely set free by Christ, doe willingly and of themselues by the sanctification of the Spirit, that which wicked men and bond slaues do onely for feare of punishment. If

there

therefore the keeping of the Sabboth and the duties thereof be not tedious to thée, but a delight: if thou receiuest the paine, not grudgingly, but cheerefully; If the commandements of God are not grieuous tothée, It is a comfortable signe of thy Redemption. Be thankefull, and persuere. 1 Ioh. 5. 3.

Quest. *But you said that Man was created according to the Image of God, in a most holie and happy estate: how then comes hee to stand in neede of a Redeemer?*

Ans. I beleeue that *Adam* and *Eue* being created by God, according to his Image, in singular happinesse, and placed in Paradise; did notwithstanding willingly, and by the enticement of the Diuell; fall away, transgressing Gods commandement giuen vnto them; and so made themselues, and their posterity, subiect both to sinne and death, the wages of the same. Gen. chap. 2. 3.

Expli. Though it be farre better to indeuours to come out of the misery we are in, then curiously to enquire how wee came into the same: yet because many necessary points depend on this; and we

neuer seeke the heauenly Physition till we vnderstand and feele our disease, and the danger. Therefore it is necessary that wee should haue some good measure of knowledge hereof. Which wee shall attaine, if we consider these two things: First, what Adams state was in his Innocency, and vpon what conditions it did stand. Secondly, the manner of his fall: Wee will here intreate of his happinesse, and the conditions thereof. The happines of our first parents may bee referred to these heads. First, that they were created in the Image of God, together with the manner of their creation: but of this before.

Genes. 3.

Secondly, that they were placed in the garden of Eden, translated by the Septuagint, Paradise, and commonly so called, because it was a place of singular delight and pleasure: a most pleasant place, in regard both of the variety of all pleasant fruits, (the Trees also of knowledge and life in the middest thereof) and also in regard of the pretious riuers watering the same: Vnto this our Sauiour alludeth when he saith to the Theefe, This day thou shalt be with me in Paradise: not

Gen. 2. 9. 10. 15.

that

that Paradise wherein Adam was put, which was defaced in the flood: but Heauen, so called, for the happinesse, ioy, and ruiers of pleasure which are there for euermore.

Thirdly, the happinesse of our first parents is set downe, from their freedome from all things which might hurt their bodies, or disturbe their mindes. They were both naked and were not ashamed. They were naked: Hereby is signified, that their bodies had a kinde of Impassibility: so that though they were neither hairy nor woolly as other beasts, nor clad in apparell, as now; but of a soft & smooth skinne, and naked: yet they were not subiect to the iniuries of the wether, as raine, winde, heat, cold, &c. They were not ashamed. Not as though any vndecent thing were spoken of them, (as now he is accounted a beast that is not ashamed of his nakednesse) but first, to shew, that inwardly in their mindes, did shine the Image of God, that is Innocency, sanctity, and Integrity, &c. in which if they had continued, they should not haue needed their figge-leaues, nor any apparell: Secondly, that outwardly in their bodies, Gen. 2. 25.

there was exceeding beauty, and perfection of all parts, so that there was no vncomelinesse, no not in those members, which after sinne naturall shame, for their deformity, and vnseemlinesse, teacheth vs to couer. Thirdly, that in the inferiour parts of the minde and body, there was no inordinat motion or appetite; all members of the body, and inferiour desires, being ruled and gouerned by the inward grace of the minde: So that if wee meditate of these things, we can not but conceiue, that the happinesse of our first parents was very great.

Now we are to consider of the conditions, on which this happinesse did stand; for they were created thus; but mutable, and changeable, and this state to continue, and in the end to be translated to a celestiall life, if they kept the Commandement of God, otherwise not.

Gen. 2. 16. 17.

The Commandement was about one of the Trees which were in the middest of the Garden, namely the Tree of knowledge of good and euill; which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the euent, being a Sacrament of triall and admo-

admonition to them, that if they did eate of it, then they should haue wofull experience of the good they had lost, and of the euill they had gotten, they hauing before a speculatiue knowledge, but not a practicall experience hereof. The other tree was called the Tree of Life, both because it had a power or vertue to preserue life and health, and also more principally because it was to our first parents a Sacrament of the continuance of their life in Paradise, and after, of their translating vnto a heauenly life, if they continued in obedience.

The Commaundement concerning the Tree of knowledge contained a Prohibition, which was this: Of the Tree of knowledge of good & euill thou shalt not eate. Verse 17.

This Commandement God inforceth by two reasons: The first from the liberty God gaue them to all the rest of the Trees of the Garden. Therefore Verse 16. he might well abstaine from this one. The other reason, from the danger ensuing, if he did eate; Thou shalt die the death. Verse 17. that is, Thou shalt certainly die, temporally here, in the separation of the soule from the body, and spiritually in losing

the graces before spoken of; and eternally in the separation of Body and Soule from God. This was mans happinesse: and it stood on this condition, if he obserued the Positiue Lawe giuen him of God.

Vse 1. Death, to speake properly, is not naturall, namely according to the nature of man in his Creation: but a-
Rom. 5. 12. gainst nature, comming in by sinne. Adam being created to immortality, that is, in such an estate, that if he had neuer sinned, he should neuer haue died. For although Adams body was mortall in it selfe, and could die; yet it had a power not to die, through the gift of the Creator, namely, if he continued in his integrity. So Adam in his state of innocency was both mortall, and immortal, in diuers respects: Immortall, hauing not an impossibility of dying, but a possibility of not dying, which possibility he lost by his sinne, and in stead thereof receiued a necessity of dying; Thou shalt die the death: Hee was mortall, not because he should haue actually died, if he had not sinned; but because, if he sinned, it was possible he should, or he might die. Death then commeth not

from

from Nature, but from Sinne.

Vse 2. The remembrance of this happinesse of our first parents, which they lost to themselues, and to vs, by their fall, should moue vs, euen with teares of blood (if it were possible) to bewaile our present misery in which we are; which is as farre from that happinesse, as the Earth, nay as Hell is from Heauen. Then man was the Cedar of Paradise, the Picture of Heauen, the Glorie of the Earth, the Ruler of the World, and Gods owne delight: But now he is the Firebrand of Hell, the Picture of the Diuell, more base then the baleft creatures on the earth; cloathed with no lesse dishonour and shame, then he was before crowned with honour and glory: Not onely, as Nebuchadnezzar, transformed into a beast, but being made of the Temple of God, a Cage of vncleane Spirits: yea, the very habitation of the Diuell. Wherefore let vs all take vp a grieuous lamentation, when we looke backe to our first glory, and to Paradise, our ancient right. And if there be any sparke of Heauenly courage & wisedome in our breasts, let vs endeauour to recouer that by Christ

which we haue lost in Adam: Nay, God offers, in his beloued Sonne, more glory, better happinesse; let vs not be so besotted, as to suffer Sathan to deceiue, and depriue vs of the recouery of Gods fauour, by our continuance in sinne, which first he made vs lose by committing sinne, &c.

Vse 3. Man in Paradise, in the time of his Innocency, might not be idle, nor without a positiue law, for obedience: so that neither labour in dressing the Garden, nor to be tied to speciall duety by the law, was any impeachment of his happinesse: Those therefore which place any pleasure or happines in idlenes, or in desiring to liue as they list, and to be lawlesse, do exceedingly manifest the vile corruption of their hearts: for idlenesse, and lawlesse liberty was not permitted to Adam in Paradise.

Q. *I something conceiue the happinesse of man in his creation, and the conditions of the same: Now I pray you shew me, what was the manner of his fall?*

Ans. The fall of our first parents was, their voluntary transgression of the commandement of God, in eating of the fruit

of

of the forbidden tree; cauſed by the ſubtill malice of the Diuell, and their owne infidelity, *Gen.* 3. through the whole Chapter.

Expli. Out of the third Chapter of Geneſis, which is called of ſome, The Patriarches Catechiſme, we are taught of the fall and ſinne of man, of the anger of God, of the punishment of ſinne, and of the beginning of mans miſery, vnto the which he was not created; but into the which he fell, by the iuſtice of God, through his ſinne: points hidden from the wiſe, and reuealed by the word, by which we come to know the cauſe of all the miſeries which follow our nature; which miſeries the Philoſophers ſaw, and confeſſed: but the wiſeſt of them could neuer conceiue the cauſe thereof, which is ſinne. In this third Chapter is alſo contained a moſt excellent (euen the firſt) promiſe of Chriſt. But we are briefly to conſider of his fall, which is ſet down in the fiue firſt verſes: the reſt of the Chapter ſhewing the conſequence of the fall.

The diuell, being fallen irreconcilably, comes into the Garden, and in the forme of a Serpent, I meane ſpeaking in, and by

by a true Serpent, out of a cruell enuy of Mans happinesse, and an insatiable desire of doing hurt, tempts the first Woman, and by the Woman, Man to sinne, and preuailes: He words the Woman thus: Verse 1. Yea, hath God said ye shall not eate? &c. As if he should haue said: It is a likely matter, that God cares what yee eate: What, doe you thinke that God stands vpon an Apple? It is not to be beleeued: Hath he created all things for you, and would he not let you vse all things? This is the first assault: which the Woman weakely resisteth, beginning euen at the Verse 2.3. first to yeeld, as appeareth by rehearsing the commination, or threatning fully: For whereas God said, Thou shalt die Gen. 2. 17. the death, noting the certainty of it; she speaketh doubtfully. Least ye die. As if she began to thinke, that it might be they should die, if they did eate, it might be not.

The Diuell perceiuing the Woman to stagger, and the wall of her faith to shake, plies all his ordinance to the battery. For the word was no sooner out of her mouth, Least yee die: but he replieth: Yee shall not die at all. As if he should haue said:

What:

What? Dye? with eating so faire an Apple? Can there be any hurt in this? Silly Woman: Yee shall not die at all. God affirmed, Yee shall die certainly. The Woman doubteth, Least ye die. The Diuell that old Lyer, denyeth: Yee shall not dye at all. Then (not giuing the Woman any respite to bethinke her, or to reply) he accuseth God of enuy, and promiseth Diuinity vnto them. (O saith hee) God knoweth, &c. As if he should haue said, God enuies your happinesse, and I cannot but tell you of it. For he knowes well enough, that if you should eate of that tree, you should see that you neuer saw: (O subtile deceiuer!) and that yee shall be as Gods. Impudent liar: when as by this meanes both they and their posterity became like vnto him. Behold O woman (saith he) what a goodly Tree this is! how pleasant to the eie, delicate to the taste, diuine for vse. Can it doe you any hurt? would any but fooles abstaine? goe too, eate and feare not. Ile warrant you: And then the woman yeelded, and seeing that it was good for meate, pleasant to the eies, and a tree to be desired to get knowledge; she tooke of

Verse 4.

Verse 5.

it,

it; and did eate, and by these same reasons perswaded her husband, and gaue him, and he did eat. Ah! and Alas! whose heart is not moued to ruth, who mournes not that considers the fall of the Mighty? Oh! How were the Mightie ouerthrowne in the midst of Paradise by the subtilty of the Serpent? Euen holy Adam by the enticement of his Wife! Tell it in the gates of the Citties, Preach it on the house tops, and publish it in the eares of all the world, till the Inhabitants of the earth mourne, for the misery that is come vpon them, euen till the Elect and Beloued be deliuered and rensed by the strong Arme, and Grace of their Redeemer and Sauiour IESVS CHRIST.

This is the fall of our first Parents, euen their most grieuous sinne: which is not to be measured by the price of the Apple, but by the Person whose Commandement is broken; together, with the great reason they had to keepe it, and the easinesse of performing the same. It is thought of some to bee the greatest sinne pardonable, that euer was committed: and surely it was most haynous, and iniurious

furious to God our Creator, being called the Fall, because it is not one sinne but many: as, First, Doubting: Secondly, Infidelity: Thirdly, Security: Fourthly, Curiosity, seeking wisedome beside the Word: Fiftly, Pride: Sixtly, Idolatry, preferring the Diuell and his lyes, before God and his Truth: Seuenthly, horrible unthankfulnesse: Eightly, contempt of God: Ninthly, murder both of themselues and of their Posterity, &c.

The consequents of this fall, followes in the seuenth verse, to the end of the Chapter, viz. when they had both thus eaten, then their eies were opened, and they saw that they were naked: and they were ashamed, and fled from God. Their eies were opened: Not that they saw not at all before, but to see that which they saw not before, to wit, their owne misery and shame: In the act of their sinne their eies (that is of their understanding) were shut by the witch-craft of the Diuell: After their sinne, they were opened; their consciences accuse them of guiltinesse, they sensibly feele their nakednesse, that is, the corruption of their nature, the losse of the Image of God: And are ashamed: When they

they sowe figge leaues to couer the nakednesse of their bodies, flye from God, deny the fact, and most impudently excuse themselues: the woman laying the blame vpon the serpent, the man vpon God. Then God sentenceth them to all manner of miseries for their transgression: and yet in mercy propoundeth a Sauiour, which is the seede of the woman, Iesus Christ, by whom they might bee saued through faith and repentance.

Vse 1. If Adam and Eue, hauing the Image of God shining in them, and being in Paradise, were not out of the gun-shot of Sathan, but were tempted and ouercome: What person or place can then be free? yea, who can preuaile? but onely such which obtaine sufficient grace, continually pray for strength, and watch against this deuouring enemy, putting on the whole armour of God.

1 Pet. 5. 8. Ephe. 6. 10. 11. 12. 2 Cor. 12. 9. &c.

Vse 2. In as much as Sathan doth not at first plainly tempt Eue, to disobey GOD, but first cunningly begimmes to breed a doubt in her minde of the certainety of Gods Word, wee are taught two singular things: First to obserue the order of the Deuils proceeding in temptation, for

for loke how he dealt with Eue, so he dealeth with vs, drawing vs, not bluntly and at the first dash, into euill, but by degrées: As when he would kéep men from Repentance, that they might be damned with him, he will not at first say, Ye néed not repent at all: but thus, (much like as he dealt with Eue) Yea? beginne so soone to be precise? What? a yong Saint? Loose your best time? The flowre of your age? Wither your body with griefe, care, study, and melancholly? Burie your selfe quicke? Tush, giue your selfe liberty; you are yong, you shall haue time enough afterwards, you néede not repent as yet. Thus doth the serpent hisse: But yéeld in this, and deferre thy Repentance, and then he will rore out boldly; Thou néedst not repent at all, &c. Secondly, hence we are taught, that if we would be preserued in the time of temptation; then one singular meanes is to hold fast the word of God, and to beléeue it: which was the weapon wherewith Christ repelled and foyled the diuel in the Wildernesse: when he brought Eue to doubt of this, she was easily ouercome: so if he can bring vs to neglect, contemne, or speake euill of the word,

Mat. 4. 10.

Word, or but to doubt of the truth of it, he makes reckoning we are his owne: This is, as if wee should yeeld our weapons into our enemies hands, to cut our owne throats, for then we must needs be ouercome, &c.

Vse 3. From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first Parents; we learne what it is to sin: namely, to bring our selues vnder the danger of all the curses and plagues of God. The Diuell promiseth pleasure and profit, if we sinne, fulfilling our owne lusts, beleeue him if thou wilt: hee that tempts thee now, will, if thou beest ruled by him, torment thee for it afterwards. Remember how hee promised a kinde of Diuinity to our first Parents, and tremble. Labour what thou canst to resist him, and repent.

Vse 4. When we see our nakednesse, bodily, or spirituall, or feele any colde or heat hurtfull; sicknesse, want, paine, &c. we should call to minde the originall of all these our sinnes, and be humbled, &c.

Quest. *What if* Adam *and* Eue *thus offended what is that to vs?*

Ans.

Anſ. Yes very much; for though *Adam* actually tranſgreſſed, yet becauſe he was not, as a priuate, but as a publique perſon, repreſenting, and the very roote of all Man-kinde: receiuing, and looſing, not onely for himſelfe, but for all his Poſterity, the Grace which hee had: Therefore his fall made both Himſelfe, and all Man-kinde alſo, Culpable, Guilty, and Corrupt, &c. Rom.5.12. Rom.5.18 Rom.5.19.

Expli. In Adams ſinne, three things concurred: Firſt, the Actuall Tranſgreſſion: Secondly, the Legall Guilt: Thirdly, the Naturall Pzauity, or Corruption. Theſe three are conueyed to all Poſterity (the Virgin Mary not excepted) which are by Naturall Generation deſcended of Adam; and that, three waies. The fault by participation: For as Leui was in Abrahams loynes, ſo were we in Adams: Therefore the Apoſtle ſaith; That in Adam all ſinned. The guilt by imputation; as the ſonne of a Traitor, loſeth the honour his father loſt by his Treaſon: Therefore Paul ſaith; By the offence of one the guilt came on all men to condemnation: and this is meant when we ſay the ſinne of Adam is imputed to vs. The Gen.5.3. Pſa.51.5. Rom.5.12. Rom.5.18

Corruption by Generation; therefore it
Rom.5.19. is said: By one Mans disobedience, wee are made sinners: So Adam begat Seth, not according to the image in which he was first created, but in his image as he then was, corrupt; that is, a corrupt Father begat a corrupt sonne. As that which
Gen.5.3. Iohn 3.6. is borne of the Flesh, is Flesh: As a serpent engenders a serpent, so sinnefull men begets sinnefull men, according to the Rule, That which is begotten followeth the nature of that which doth beget. Euen as wee see it often come to passe that children, whose parents labour of the gout or stone, doe receiue from them certaine incurable impassions and dispositions to such diseases: so it alwaies comes to passe, that all children descending of defiled parents, doe vnresistably draw from them that originall defilement: For as the person of the first Man corrupted the whole Nature; so that Nature doth now corrupt the persons of all Men. Neither doth this hinder, because some are regenerated and their sinnes pardoned; for men beget not children as they are regenerate, but as they are men: euen as a circumcised father begetteth an vncircumcised sonne: and as cleane seed

Corne

Corne commeth vp with straw and chaffe, and other wrecke: so men, though they haue obtained grace, beget children which are borne and conceiued in sinne.

Vse 1. Hence we learne, that children are corrupt, not onely by imitation, but also by nature: not as it was at first created, but as it is now corrupted: none partaking thereof (Christ onely excepted) but being culpable, guilty, and corrupt thereby.

Vse 2. This also admonisheth parents, with all care to endeauour to bring vp their children in the instruction and information of the Lord; that as they are Instruments of their generation, and also of their corruption and guiltinesse, conceiued by the same: so they become instruments, by their good Education and Discipline, of their regeneration by the spirit of God. Surely these parents which beget and bring forth children, and care not to teach them the feare of God, and to instruct them in holinesse, both by doctrine and example, bring forth Children (as much as in them lyeth) for the Diuell, and not for God, &c.

Q. *Tell me more plainly, what is that cor-*

ruption that you say is conueyed vnto vs from Adam?

Ans. It is that which is called *Originall sinne*: which is the guiltinesse of *Adams* transgression, and the disorder of the whole man, brought vpon all Mankinde by the fall of *Adam*; whereby they want the righteousnesse which ought to be in them, and haue that vnrighteousnesse which ought not to bee in them, which makes them inclinable to actuall sinne, being the fountaine thereof.

Gen. 6. 5. Rom. 7. 18 Psal. 51. 7. Rom. 8. 7. 1 Cor. 2. 14 Iam. 1. 14. 15. Mat. 15. 19

Expli. This corruption of Nature is called Originall sinne, or of beginning; which name S. Augustine first gaue vnto it, hauing to doe with the Pelagians: which appellation is most apt; First, because it was from the beginning, as soone as euer the fall of Adam was: Secondly, because it is one of the first things which is with the childe in the conception: Thirdly, because it is the beginning of all actuall sinne. Generally and more largely taken, it signifies the sinne of Adam, the guilt following, and the corruption: but more strictly, it is vsually taken, onely for the corruption of nature, which implyeth the losse of the Image of God

God; and in the ſtead thereof, in the minde, blindeneſſe and vanitie; in the will, ſtubbornneſſe and rebellion: and in the affections, ſences, and the whole body, grieuous diſorder, contrary to that that ſhould be, and inclinable to all euill: Yet we may not thinke, that the ſubſtance of body and ſoule, or any faculties are impaired; but as in a poyſoned Fountaine, there is the water, and the running, onely the wholeſomneſſe is taken away: ſo onely the ſoundneſſe of theſe is loſt, and in the roome thereof, all vnſoundneſſe hath taken place. This corruption, which we thus ſpeake of, hath truely the nature of ſinne, and maketh ſubiect to the wrath of God, as is manifeſt in Infants, which die, though they haue committed no actuall tranſgreſſion, as Paul reaſoneth. And this is further to be remembred, that it is not ſo deriued vnto vs, that one hath one part of originall ſinne, and another another part; but it is wholly in euery one, and is the Seed and Spawne of all ſinne, euen of the Sinne againſt the Holy Ghoſt. Rom. 5. 14

Vſe 1. Hence we ſée, that we are corrupt and guilty of Hell, euen in our mo-

Psa. 51. 5. thers wombe: being conceiued in sinne: so that a childe of a day olde is not innocent, though we call them so, in regard of any actuall rebellion in their owne persons performed: for there is in them sinne, or concupiscence, in the first act, as they say, euen as rauenousnesse in the Lyons, or Wolues Whelpe; which also afterwards will breake out into the second act in time to come. Euen as therefore, we kill an old Wolfe, or Snake, for the hurt it hath done, or is ready now to doe, and also all the yong ones for the hurtfull nature they haue, which in time will shew it selfe: So God may iustly cast, euen Infants, into Hell, for the corruption of their nature, and will, all such of them, which he hath not, by election of grace, ordained to eternall life.

Vse 2. Seeing there is in euery one an inclination, through corruption, vnto all sinne, euen that vnpardonable one: then, if thou haue receiued grace and power to master thy corruptions, acknowledge him who hath preserued thee: and when thou seest a Drunkard, or any other sinner wallowing in his sinne, praise God, for thou art of the same Mould and Mettall,

tall, and if thou doeſt not the like, it is not the goodneſſe of thy nature; but the mercy of God, reſtraining, or ſanctifying thy corrupt heart. Alſo, let it teach thee, not to deſpaire of thy neighbour, or rathly to condemne him, that yet hath not obtayned grace: For as thou being, by nature, in the ſame condemnation, haſt obtayned mercy: ſo what knoweſt thou, how God will deale with him? Rather pray for him, and endeauour to bring him to the partaking of that grace which thou haſt receiued; which is indeed a property of true grace.

Vſe 3. This alſo teacheth a ſingular poynt of Wiſedome: namely, in the practiſe of repentance, to ſtrike at the roote, to crucifie the fleſh, and the affections, and to deſtroy the body of ſinne, which is this corruption wee ſpeake of: And ſo much the rather, becauſe it is (not a ſlight frothy thing, as the Papiſts preſumptuouſly affirme) but indeed farre more grieuous, then the ſtaine we receiue from our actuall tranſgreſſions: euen as hereditary diſeaſes are worſe then accidentall, becauſe incurable; it is alſo the cauſe of all actuall ſinne. Therefore as Phyſitions

in the curing of a disease, remoue ỳ cause: or as a man that would destroy Weedes, pluckes them vp Roote and Rinde; so bend all thy force, study and sorrow in repentance first this way. For from whence are drunkennesse, whoredome, Idolatry, blasphemy, lying &c. euen from this bitter root, this vncleane fountaine of Originall sinne. As therefore Elisha healed the
2 Reg. 2. 21 bitter Waters, by seasoning them at the Spring: So he that would haue a sound and holy life, must labour to bee sound within, and that his heart be truely seasoned with grace: else all is to no purpose. And here is the difference betweene Hypocrites, and such as are truly renewed: they cut off the branches, these the roote: they reforme the action, these the affection of sinning. Therefore as Sara will haue Ismael put away, and the Bond-woman his mother also: so are we also to put from vs all euill actions, and to mortifie euen the affection of sinning, if we would soundly repent.

Qu. *You speake of Actuall and Originall sinne: what is sinne?*

1 Iohn 3. 4 *Anſ.* Sinne is the transgression of the Law.

Qu. *What*

Qu. *What is the Law you speake of?*

Answ. The Law which I meane, is the eternall Rule of Righteousnesse in God, manifested to man, first, in the Creation, afterward repeated by the voyce of God, and written in two Tables of stone by the finger of God, containing diuine precepts what wee should be, doe, and leaue vndone, requiring perfect obedience vnder the hope of life, and punishing the least disobedience with eternall death. Esay 8. 20. Exod. 20. 1. &c. Psal. 19. 11 & 119. 105 Leui. 18. 5. Deu. 27. 27

Expl. The law is taken sundry waies in the Scripture, heere we take it for the Morall law, contained in the ten Commandements: we call it an eternall Rule of righteousnesse in God: because it is a bright beame issuing from the Father of Lights, containing the summe of his will, concerning his worship, and the duety of man vnto him, and to his neighbour. For Gods will is the rule of all righteousnesse; the Law the Copy of it: therefore obedience of workes, is called diuers times, doing of Gods will in his word. Math. 6. 10 & 7. 21.

This Law is an eternall rule, because it was alwaies in God, and shall for ever continue, euen vnto all eternity, perfectly to bee kept in heauen; and also to distinguish

guish it from the Ceremoniall and Iudiciall Lawes, which are abrogated. The Ceremoniall in regard of Vse and Obseruation; and the Iudiciall in regard of Obligation: So that, as wee may, at no hand, bring into vse the Leuiticall Ceremonies, so we are not bound to the same forme of Lawes Politicall, which were giuen to the Common-wealth of the Iewes. And yet the generall equitie of both remaines; of the Iudicialls, that sinne is to be punished by the Magistrate: of the Ceremonialls, that God is to be worshipped in the comelinesse himselfe hath commaunded: besides the substance of these Ceremonies, which remaines for euer, Iesus Christ.

This Law was at the first printed in Adams heart; the knowledge and loue thereof, being a part of the Image of God in him. A glimmering whereof God, in his singular wisedome, continued in the heart of man after the fall: namely, so much as might serue for the continuing of fellowship and society amongst men, and which might leaue them without excuse. This remnant we vsually call the Law of Nature, not that mans nature

Rom. 1. 19. 2. 15.

is

is the Author of it, but becauſe it is imprinted in the ſame. Afterward the Lord repeated that Law on Mount Sinai, and writ it in two tables of ſtone, to conuince the ſtonie hearts of men.

Queſt. *What are the words of this law?*

Anſ. The words of this law are theſe; *Then God ſpake all theſe words, and ſaid, I am the Lord thy God which brought thee, &c.* as it followeth in *Exodus* chap. 20. from the beginning of the firſt verſe to the end of the ſixteenth.

Expli. Theſe tenne Lawes, or Lawe Sentences, are the ground and rule of all righteouſneſſe, with the which whatſoeuer agreeth is good. Whatſoeuer diſagreeth, is euill: containing the generall heads of all duties to God and man which can be required. Diuided into two Tables, the firſt containing our duety to God, the ſumme whereof is: Thou ſhalt loue the Lord thy God with all thy heart, &c. The ſecond, our duety to our neighbour, the ſumme whereof is, Thou ſhalt loue thy neighbour as thy ſelfe. Alſo it is diuided into tenne Precepts. The manner of giuing this law was very ſolemne and terrible: worthy to be often read, and marked

Mat. 22. 37 38. 39.

Deut. 10 4 Exod. 19.

marked of all. For the meaning of these Commandements, these generall Rules are to be obserued: First, they are to be vnderstood as the Prophets and Apostles haue expounded and taught them. Secondly, In all affirmatiue Precepts the negatiue, and in all negatiue, the affirmatiue are to be vnderstood. Thirdly, the manner of speach is to be obserued, as first concerning persons, by, Thou shalt, and shalt not; is meant euery one; none are exempted: Secondly, concerning things forbidden or commaunded; vnder one particular named; all of that nature, and kinde, with the signes, causes, and effects are vnderstood. Fourthly, the Law is spirituall, not onely bridleing the hands, but the heart and first motions thereof. Fiftly, No creature can fully see into the depth of the doctrine, and particulars contained in it. Sixtly, None can dispence against this Law, but God onely, either in whole, or in part.

Vse 1. First, we are to praise God for giuing the Law, without the which we could neuer attaine to the knowledge of sinne, and so of our wretchednes thereby, for by the Law comes the knowledge of sinne.

Rom. 3. 20 7. 8.

sinne. Of the which, so long as wee are ignorant, wee neuer seeke for remedy by Iesus Christ: euen as that man neuer seekes the Physition, which knoweth not that he is sicke: Many thinke aswell of themselues, as the Pharise, till the Law come: and then they appeare as blacke as hell. Therefore when the pride of thine heart discouereth it selfe, by any vaine conceit of thy owne worthinesse: Looke thy selfe in the true glasse of the law, that thou maist be humbled.

Vse 2. With all reuerence heare, and with all care obey this Law: for if the giuing of it were so terrible; how terrible shall the reuenging of the transgressions thereof be, thinke you? And yet, though this law issued from God himselfe, who came downe with his holy Angels, & gaue the same in a most humble manner, and though he sent his owne Son to confirme it; who taught, that it is his Fathers will that we shold obserue it euen in ỹ thoughts of our hearts: yet this very law, and the commandements thereof, are most notoriously contemned, and euen spurned and stamped vnder foote euery day. It may bee thou wilt say, Where are those varlets,

varlets, and lewd wretches? They are not worthy to liue. Goe to: Beware that thou which sayest thus, be none of them. The Law (thou knowest) forbids Idolatry, blasphemy, breaking of the Sabboth, whoredome, drunkennesse, lying, pride, vsury, malice, &c. Art thou an Idolater? a blasphemer of the name of God? vncleane? a drunkard? an vsurer? &c. Then thou art that same vile wretch which contemnest, and accountest so basely of this holy law. Diddest thou thinke reuerently thereof, thou wouldest not breake, but keepe it: For as Saint Iames saith, He that slandereth, speaketh euill of the law, so I say to thée whosoeuer thou art that breakest the law, that thou art a contemner thereof.

Iam. 4.11.

Besides, God by his law forbiddeth sinne. Art thou a Magistrate, and sufferest it? Art thou a Minister, and reprouest it not? Art thou an inferiour Officer, and winckest at it? Art thou a Professour, and grieues not at it? Doest thou make any reckoning of the law? Euen as much as thou doest of a dunghill ragge. For if thou didst, thou wouldest not suffer it to be trodden vnder the swinish feete

of

of prophane men; but wouldest according to thy place see a reformation. If thou hast a new garment, thou wilt not haue it soyled nor spotted; and if it be, thou art carefull to brush it and make it cleane. Art thou thus chary of thy base clouts? and beareſt thou no affection to the law to preserue it in thy selfe, and others, from violation and contempt? Vnderstand thy doome. Thou art yet vnder the fearefull curse of this law: and hast no part nor fellowship in that eternall redemption, whose fruit is obedience. For thus is foretolde of the people of the new Testament, that the law should be written in their hearts, implying their reuerence, loue, and obedience to the same. Luk. 1. 74. 75. Iere. 31. 33.

Vse 3. From the number of the Precepts, being tenne, we may profitably remember, that as they are not many, but few; not confused, but orderly, and distinct; not long and tedious, but exceeding short: that we should in no wise be ignorant of them, the Lord hauing framed them so, that they may bee carried in minde, as readily as the number of our fingers and toes.

Vse 4. In asmuch as the Lord forbideth

deth all transgressions vnder the name of the greatest sinnes of that kinde, as all oppression vnder the name of Murther: all deceipt vnder the name of Theft, &c. We are carefully to auoide all, euen the least sinnes, euen sinfull thoughts: for (whatsoeuer we thinke) no sinne is little, but in the account of God; euen vniust anger is murder. Extenuate not therefore, nor minse thy sinnes, saying; Oh this is a trifle: I would no body did worse. I hope I am neither whore nor theefe, &c. for all vnchaste and wanton lookes, speaches, &c. is whoredome; all couetousnesse, deceit, and griping in bargaining &c. is theft in the sight of God: But rather be humbled for them by true repentance, that they may be forgiuen. For the least euill thought shall damne a man, without Christ, according to the tenour of this law; Cursed is euery one that continueth not in all things written in the Law to doe them.

Gal. 3.10.

Quest. *But is not this Morall Law abrogated by Christ?*

Ans. Not, as it is a rule of our life, for so it is eternall, not to be abolished eyther here, or in the life to come; but in

Math. 5.17 18.

regard

regard of the appurtenances of it: as the Threatnings, and Curse, and the seuere exaction of obedience in our persons, vnto Iustification, it is abolished to the children of God. Rom. 6. 15 and 7. 6. Gal. 3. 13. and 4. 5.

Expli. There are three poyntes of the law: The first is, Thou shalt doe this, and auoide that: This is neuer to be at an end: but the law this way, as it is a doctrine commaunding good, and forbidding euill, shall by vs be most perfectly fulfilled in heauen, where we shall most perfectly loue God and our neighbour, which is the whole law: and Saint Paul saith, That loue neuer is to be abolished. 1 Cor. 13. 8 The second poynt of the Law is, if thou dost this in thine owne person, thou shalt liue. The third: If thou dost it not, or dost the contrary, thou art accursed: Now the morall Law is abrogated, and the mouth thereof stopped to the children of God in these two last respects: The Gospell teaching life and saluation by another, which is Christ, who also hath for vs, and in our stead, borne the curse of the law: but of the vngodly the law still exacteth their personall obedience, and thundreth out the plagues and iudgements of God

against them for the want thereof.

Vse 1. Christ hath purchased thée liberty, but not of the flesh; that thou shouldest liue as thou list, without a law: but onely from the necessity of Iustification by the law: and from the curse thereof. But to the obedience thou art bound to doe thy vtmost endeauour, more then before, euen for the Redemption sake, which thou hast obtained, &c.

Vse 2. Hereby also we perceiue that Redemption from the Law is a benefit not to be valued by Gold: We feare Sathan, and sinne, as wée haue great cause: But, neither Sathan without sinne, nor sinne without the Law, can any way harme vs, for the sting of death is sinne, and the strength of sinne is the Law. Whether the Law require perfect obedience in our owne persons, or threaten damnation for the least disobedience; the voice of it is more vnpleasant, then the croaking of the Frogs and Toades in Egypt: more terrible then the noyse of thunder, yea then the roaring of the Diuells: For euen the Iustest men (how much more the wicked and prophane) euen the iustest men, I say, are guilty of many

1 Cor. 15. 55.

sinnes

sinnes. and if there be no meanes to quit the Law, they must needs be subiect to the terrours of an accusing Conscience in this life (which are the very flashings of hell-fire, alas! who can beare them) and be everlastingly damned in the world to come. And besides, in as much as the Law requireth perfect obedience, of parts and degrees euen to a haires breadth; What peace can the best man or woman in the world haue in any thing they do? for they must needs meete with the curse, euen in their best actions: in as much as the best are imperfect, and that which is imperfect is cursed by the Law. No marueil then that the Papists, and our Ignorants so dote vpon the Law, seeking to be iustified thereby: Surely, if there were no other way to Iustification, but by the Law, we should all be damned: but there is another way, which is the obedience of IESVS CHRIST, apprehended by faith, &c.

Vse 3. If thou comfortably feelest the benefit of Redemption from the Law in thy conscience, labour to preserue it, by Faith, Obedience, Repentance, Prayer, and other holy exercises, and carefully be-

ware of all ſinne, leaſt thou come within the dynt of the Law: for ſinne ſubiects vnto it: as therefore the burnt child dreads the fire, and euen the Bird that hath ben once taken in the Net, is not eaſily taken againe: ſo if thou beeſt free, keepe thy ſelfe ſo: Sinne bringeth into bondage. As therefore we reade how the Romanes in deteſtation of the name of proud Tarquine, who tyrannized ouer them, banished a good Citizen, onely becauſe he had that name; euen ſo, if thou truly knoweſt what a pretious thing thy Redemption is, it will make thee hate the very mention (much more the practiſe) of ſinne, which fruſtrateth the ſame, &c.

Queſt. *What is then the vſe of the Law?*

Gal. 3. 19. Rom. 7. 7. 8. 9. 10. 11. Exech. 20. 19. Pſal. 19. & 119.

An. The vſe of the Law is three-folde: Firſt, to reſtraine corruption from breaking forth into external tranſgreſſion: Secondly, to diſcouer, make worſe, and condemne ſinne: Thirdly, to inſtruct vs in the true worſhip of God, and to rule our liues.

Expli. If a man know not the vſe of that which he poſſeſſeth, or haue a Jewell, and know not what it is good for, it is vnprofitable to him. So, the Law is good to

to him which knoweth how to vse it: And a man may so vse it, that it may bee most hurtfull vnto him: as namely, if he seeke Iustification by it, which is onely by faith in Christ: It may not be vsed as a healing plaister, for it hath no such nature; but as a Corasiue, that the dead flesh of our proud hearts being eaten out by the sharpnesse of the Law, we may be fit to be healed by the blood of Christ. 1 Tim. 1. 8

First, therefore the Law serues, by the threats of it, to restraine vs from sinne, and to keep and containe vs in obedience: and this is the vse which the Pharisies and Hypocrites make onely of it: being indeed proper to the vnregenerate, and therefore also dealing with the beleeuers, so farre as they are vnregenerate: For otherwise, as they are spirituall, they are a Law to themselues, and the Law not put for them: they doing of themselues, by the gift of Sanctification, willingly, that which the Law enioynes vnder the penalty of the curse; and would also do it, though the Law threatned not: Euen as a mother loues her child of her owne accord, though the Law also require the same.

Secondly, it serues to discouer sinne, and to prouoke it, and to damne it: The first and last of these three, being naturall to the Law, the second the effect of the Law, not of it selfe, but through our corrupt nature, which takes occasion by the Law, which is good, and forbids euill, to be the worse: Now in these respects the Law is said to worke anger, and to be the ministery of death.

Rom. 4. 15.
2 Cor. 3. 7.

Thirdly, the Law serues for a doctrine to instruct vs: not what to doe to be iustified; but to shew vs wherein stands our duty to God and man, and what to doe to shew our selues thankefull for our Iustification by Iesus Christ.

Vse 1. Here we may take knowledge of the vilenesse of our Nature; which is the worse for that, for which it should be the better, turning that into death which was ordained for life: For euen as a corrupt stomacke, turnes good meat into the nature of the disease; so till grace come by Christ, wee are the worse for the Law, longing after that which is forbidden. Euen as there was but one Tree forbidden, and that must Eue haue or none: So is it with vs, our corruption iudging stollen

stollen waters sweeter then those of our Fountaine. For as a Riuer, when the course of it is stopt, it riseth and swels against the impediment. So doth our vile nature against the law, being so much the more euill, by how much the more the Law commands vs to be good. For as water which is by nature good, and contrary to heat, inflameth him that hath a burning Ague, because the Feuer gathereth her strength, and armeth it selfe against the cold, and hence the magnanimity of the Feuer is discerned: So the law is good, and contrary to sinne; yet our Nature is by it the more prouoked to sinne, our corruption resisting and making head against the law, and hereby the malice of our Nature is discerned. For that we are the worse by the Law, is not the fault of the Law, but of our selues: (as the Sunne darting his beames vpon a dung-hill, causeth a stinking sauour, which is not the Suns fault but the dunghills:) the Law discouering our dunghill Nature, not causing the sinfulnesse thereof: euen as he which washeth the Fucus or painting, off the face of an old strumpet, discouereth, but causeth not her withe-

rdnesse and wrinckles.

Well: This should serue exceedingly to humble vs, & to prouoke vs to seek for the renouation of the spirit, that we may loue the law and obey it. For indeede, till we haue receiued of that Grace we are the worse for the preaching of the Law. Is it not strange that the more the Law forbids sinne, and thundreth against it eternall death, the more we should desire to sinne: Yet so it is in the vnregenerate: euen as the more the Physition forbiddeth his Patient wine, the more he longeth for it: But to the regenerate it is far otherwise; Euery Sermon of the Law being a helpe and meanes to him of further mortification. For as colde water is hurtfull to him which is Aguish, but to him which is thirsty and weary, being in good health, is not hurtful but a refreshing: So the Law worke vnto Sanctification in a Regenerate and godly man, because it hath gotten a better subiect. Examine therefore thy estate, whether thou be regenerate or no, by thy loue to the Law, & by thy profiting, or not profiting by the same.

Vse 2. Here also we may see the goodnesse and necessity of the Law; and the

singular

singular wisedome and mercy of God in giuing it for the discouery of sinne, not only speculatiuely, to shew what is sinne, and what is not: but by a feeling acknowledgement, teaching vs the nature of it, and manifesting it in vs, which otherwise would lie hidden and not be seene. For the cause why we feele not the sinne which is in vs, is because we vnderstand not & feele not the law. Perhaps thou feelest not sinne stinging and fretting in thy conscience, yet for all that, thou art not without sinne, and out of danger: but thou maist carry in thy bosom a thousand damnations against thy selfe, which will euidently appeare when the law workes vpon thy hart. Paul being without Christ, thought well of himselfe, and was perswaded he should be saued, till he knew and felt the Law: but when the law came to his conscience, then he perceiued that sin indeed was aliue, and that he was but damned without the mercy of God in Christ. For sinne will not shew it selfe till the law come. Rom.7.9. 10.

Sin in our hearts is as fire in a flint: the Law is as Iron or Steele: There is fire in the Flint though thou see it not, nor feele the heat of it: and if thou strike vpon

vpon it with the Iron, the sparkles flie about thy face: so there is sinne in thy heart but thou neuer seest, nor feelest it: strike vpon thy heart with the law and it will presently appeare. As a spaspe may crepe vpon thy hand without thy hurt; but if thou touch it, thou are presently stung: So sinne that is within thee seemes to be without a sting: but touch it with the Law, and thou shalt soone feele the woundings and stabbings thereof.

But thou wilt say. Is it not then better neuer to know or heare, or thinke of the Law, neuer to come neere it? Vnderstand for answer. It cannot be auoided but the Law will come to thy conscience, either in thy life time, or (if thou shouldest decline the stroke of it all thy dayes) at the day of thy death, and at the day of Iudgement; and then there will be no feare or remedy against it. Therefore it is better that thou heare the Law, and suffer the reproofe thereof now, that thou mai vnderstand and know thy sinnes, and auoide the danger of them, then that destruction should take thee vnawares. The Law is the Lords Serieant; entertaine it therefore, that it may draw that monster

and

and murderer, Sinne, out of the denne of thy deepe deceitfull heart, that thou maist receiue grace. The Law is a Corosiue; apply it to thy heart, though it be painfull, examining thy conscience vpon euery precept, that corruption being eaten out, thou maist be fit to be healed by the bloud of thy Sauiour. As a lethargy is deadly, but to be waked with any force, is life and health; So whilest thou mortally sleepest in Sinne, as Peter betweene two souldiers: Gods good Angell, the Law, smiteth thee on the side, that thou maist awake and stand vp from the dead, and be saued by Christ. For though the Law haue no skill to apply Christ, yet it is now appointed for this purpose, to prepare vs for him: Euen as the Needle is necessary to make a way for the thread, whereby the rent is sowen vp, though it be the thread that fasteneth the peeces together, not the needle, and without the needle the thread cannot doe it: So it is the Gospell which pacifieth the conscience with peace, but first the Law must make way for the same. For euen as the land is not fit to receiue seed, till it be tome vp with the plough: So neither are we fit to receiue grace vnto Acts 2.6.

life,

life, till we being humbled by the law, be made to see what néede we haue of a Redéemer. Hast thou then any comfort in Christ? examine how thou camest by it: If thou wert neuer vnder the hammer of the Law, and bruised by it, thou art not healed by Christ: but if thou camest by thy comfort this way, after an vnfeigned humiliation by the Law; and now if thou endeauourest, & hast respect to all the commandements therof, then thou maist haue assurance of the goodnesse of thy estate, otherwise thou maist iustly doubt of it.

Further though thou be in Christ, and haue receiued grace and comfort, yet the Law is still good for thee, to further thy proceeding in Repentance. For there is in the best a great deale of hidden corruption, as secret Pride, Hypocrisie, Couetousnesse, &c. which to discouer and fetch out, that we may be humbled for them, there is no other instrument appointed but the Law. And this daily experience shewes, that where the children of God are negligent to study, and often to apply the Law, there it is easie and lamentable to obserue, how the world growes vpon one, pride vpon another, Hypocrisie on a third,

and

and a fearfull security vpon all: out of the which they would neuer be rowsed, but by the shrill trumpet of the law. Euen the fiue wise virgins fell asleep but they were waked by the noise of the cōming of the bridegroome. So the best haue their drowsines and failings; a remedy whereof is the ministery of the Law: which to vse as a remedy the Lord instruct vs. Amen. Mat. 25. 5.6.7.

Qu. *Can you perfectly keepe the Law?*

Anſ. I confesse that no man liuing is able to performe that perfect obedience which the Law requireth. Iames 3.2. Psal. 143.2.

Ex. Adam in his innocency was able to haue performed perfect obedience to the law, both in regard of perfection of parts, and also of degrees, which in the state of corruption is impossible, euen to the regenerate, in their owne persons, in this life, though in the life to come, they shall most perfectly fulfill the same in their owne persons, when the Image of Christ shall perfectly be renued in them.

Now if any should say, that it is vniust to thinke, that God should punish for the breach of that law which is impossible to be kept: It is answered, that the law was possible to man, as God made him, though it bee vnpossible, as man made

made himselfe. As iustly then, as a man may require his debt of him, who through his owne vnthriftinesse, hath made himselfe vnable to pay it: Euen so may God most iustly require that of vs, vnto the which he did inable vs, though we wantonly haue dislinabled our selues. Wherefore, if at any time we read, that the saints are said to be perfect, and to keep the law: it is not to be vnderstood of perfection, or obedience legally taken, according to the strict rigor of the Law; but Euangelically, or according to the mitigation of the Gospell: which is, first when the party obeying is in Christ; in whom all our imperfections are expiated, and our spirituall sacrifices accepted. Secondly, when the heart is vpright, and sincerely affected
1 Pet. 2. 5. to all the Commandements of GOD. Thirdly, in comparison of others: as Noah, a perfect and iust man: not simply, but in his generation: as Iudah calls Thamar more righteous, though sinfull enough. Fourthly, when wee aime at perfection, the Lord in mercy accounting vs, not as we are, according to the strict rule of his iustice, but as we would be through the worke of his Spirit in our hearts.

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If any shall obiect, that the workes of the Saints are the workes of the Spirit; therefore perfect: It is safely answered, that if they were the workes of the spirit alone, it were true: but they are so the workes of the Spirit, that they are our workes also, and sauour of our corruption: as pure water is soyled by passing through a filthy channell; and good Wine (as it were) tainted by the filthinesse of the Caske: And further, our actions are to be reputed such, as are the next naturall beginnings in vs from whence they proceed: which are an vnderstanding, but in part enlightned; and will, and affections, but in part sanctified by the Spirit.

Vse 1. Trust not in thine owne workes: for though they may be in some respect good, yet in other respect they haue euill mingled withall: so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, then to boast of that thou hast performed, &c.

Vse 2. Perswade thy heart to endeauour to please him with thy best seruice, who so graciously is content through Christ, to accept of thy weak obedience, &c.

Quest.

Qu. *None then can keepe the Law: what doe they deserue which breake it?*

Ans. They which in the least manner breake that holy Law, deserue the wrath and curse of God: that is, all plagues, and iudgements of body and soule, in this world, and in the world to come.

Deu. 27. 26 Gal. 3. 10. Rom. 2. 9. and 6. 23.

Vse 1. If one sinne deserue Hell, then what hast thou iust cause to feare, who art guilty of innumerable sinnes? How shalt thou escape vnder many sinnes, when the least sinne is so heauy and heinous, that it cannot be pardoned without the heart bloud of Iesus Christ, &c.

Vse 2. Hate sinne, which bringeth with it the curse, yea all curses: and if thy vile nature taketh pleasure in any sinne, lay the momentany pleasure thereof, with the eternall paine that followeth it, and consider wisely: Is sinne sweet? But Death and the Curse are bitter. Couetousnesse, Vsury, Vncleannesse, Drunkennesse, Reuenge, may please the flesh: but knowest thou not, that they will bee bitter in the end? Wilt thou rather separate thy selfe for euer from God, and be accursed, then leaue thy sinnes, and walke in the commandements of God? Who can dwell

dwell with continuall burnings, and endure that fire? &c.

Q. *We are all sinners, and deserue the curse, what meanes is there to be freed from it?*

Ans. Whosoeuer are iustified in the sight of God, by the obedience of Christ, through Faith, are sure to escape the curse of the Law. Rom. 5. 1. 2. 3. 4. 5. Rom. 8. 1. Gal. 3. 13.

Quest. *What is iustification in the sight of God?*

Answ. Iustification is the sentence of God; whereby, as a Iudge, for the righteousnesse of another, that is, of Christ, he freely forgiueth the sins of the beleiuing sinner, and imputeth the righteousnesse of Christ vnto him, for his owne glory, and the sinners eternall saluation. Rom. 3. 21. 22. 23. 24. 25. 26.

Expl. For the vnderstanding of this wonderfull point, it must be very well obserued, that Iustification, or to Iustifie, signifies not to make Iust, by expelling the euill quality in vs, and infusing that which is good: but alwayes in this matter it is taken iudicially, being a tearme, or word taken from the bench of the Iudge, and signifies by way of sentence, to pronounce a person arraigned, to be cleare, quit and guiltlesse, as appeares: He that

Pro.17.15. iuſtifies the wicked, and condemneth the iuſt: both theſe are an abhomination to the Lord. Here, by the oppoſition of Iuſtifying and Condemning, it is manifeſt, that Iuſtification is iudicially taken: for it is no abhomination to make an euill man good: ſo alſo is the word taken.

Pſal.143.2 Rom.8.33. &c.

For the vnderſtanding then of the anſweres to the two laſt queſtions, conceiue thus. Thou haſt broken the Law, and art a grieuous ſinner; Thou muſt anſwer it before the iudgement ſeate of God; The ſentence of the Law is: Thou muſt be damned for thy ſinnes: Thy Conſcience askes how thou ſhalt eſcape? The anſwer is: There is no way, vnleſſe the Iudges fauour may be obtained to iuſtifie thee, that is, to abſolue thée by his ſentence. Which Iudge (who is God, from whoſe ſentence there is no appeale) if hée ſhall iuſtifie thée, that is, pronounce thée to be guiltleſſe and Iuſt, and ſo acquite thé, then thy Conſcience hath Peace.

Vſe 1. Diligently ſtudie this poynt, which is the chiefe Tower (as it were) of Chriſtian Religion, againſt all Gentilitme, and Superſtitions: Which if it be not rightly vnderſtood, it is not poſſible to

preſerue

preserue the purity of doctrine in other poynts: Yea, some Papists haue confessed (and it is most true) that this doctrine razeth the very foundation of all Popery: their Idolatrous Sacrifice of the Masse, their groundelesse Purgatory, their superstitious praying to Saints, and for the dead, &c. Being no more able to stand before this doctrine, sincerely taught and vnderstood, then the Dagon of the Philistins was able to stand before the holy Arke of Israell. This is the summe of the Bible, the ground of our peace and assurance. It were therefore a very grosse thing, that any Christians of the yeares of discretion should be ignorant hereof. Pighius.

Vse 2. It is the greatest and hardest matter in the world, for a sinner to be iustified in the sight of God. Many thinke it to be a slight and easie thing: and therefore they neither feare him, nor seriously seeke forgiuenesse. But consider thou, that thou must be arraigned, and tryed, before the iudgement seat of that God, who is a consuming fire: in whose sight the Heauens are vncleane, who will not fauour iniquitie, who cannot be deluded, or deceiued; who cannot retract, and reuerse

the sentence of condemnation manifest in the law, without satisfaction: for the law accusing sheweth that sentence already written with the finger of God: & thy conscience confesseth all: Consider this, and then tell me what it is to be iustified: How shalt thou escape? Euen Dauid, a man beloued of God, and after his owne heart, when hée considereth this, crieth out, Enter not into iudgement with thy seruant, O Lord, for in thy sight shall no flesh be iustified. And againe, If thou shalt marke iniquities, who shall stand? namely, in iudgement. What then canst thou say, why thou shouldst not be damned? What shall thy conscience plead? Guilty thou art, and God must deale iustly. To whom wilt thou goe? We will go euen to Iesus Christ, our Lambe, slaine from the beginning of the world: Iehouah our righteousnesse, our surety, who hath perfectly fulfilled the Law for vs, and fully paid, and patiently suffered all things which can be exacted of vs, or were to bé suffered by vs, Whose righteousnesse is ours (if wée beléeue) euen as effectually, as if it had béene done in our owne persons: and for this onely is a sinner iusti-

fied,

fied, that is, pronounced to be iuſt before God. This if thou know it, happy art thou if thou feele it, &c.

Queſt. *You ſaid that wee are iuſtified by the righteouſneſſe of another; How can that be? Can I liue by another mans Soule? or be learned by the learning that is in another?*

Anſ. I verily beleeue, that the righteouſneſſe, for the which I am iuſtified in the ſight of God, is not in me, but in Ieſus Chriſt my Redeemer and Surety. Iere. 23.6. 1 Cor. 1.30 2 Cor. 5.21 Phil. 3.9.

Explica. These things, though they ſeeme hard, yet are eaſie inough to him which is willing to learne and beleeue the Scriptures, and doth not deſire to make his faith ſubiect to his reaſon. We muſt then know that Chriſt is our Surety: and ſoke, as the debter is diſcharged by the payment performed by the Surety, and ſuch payment made, is imputed to the Debter, and reckoned as if hee had payed it himſelfe: So God in ſentence giuing, imputeth vnto vs that which our Surety hath done or ſuffered for vs, and (whatſoeuer we are in our ſelues) reſpecteth vs as if it had beene done by vs, and ſo diſchargeth vs. Heb. 7.22.

Now for the obiection which is vſed;

How can I be righteous by anothers Righteousnesse? Suppose Christs? Why may I not as well be said to liue by the humane Soule of Christ, as to be iustified by his Righteousnes. The answere is ready: That those two things are not like, as they are supposed to be: Because the humane Soule of Christ was not giuen him, or appointed to this end to enliue, and informe my bodie: but the Righteousnesse of Christ was appointed by God to this end, that I thereby should be accounted righteous before him. For the quality, property, or nature of any thing, whereby it is apt and fit vnto this, or vnto that, is from, and depends vpon the appointment of God, the GOD of Nature: the affection of the Creature, whereby it naturally produceth any effect, being the effect or creation of God. So that if you aske, Why doth the Sunne shine? the Fire burne? &c. I answere; Because GOD hath appointed them so to be: to this appointment of his is their very nature: As then it is naturall for the Sunne to shine, and the fire to burne, and that I should be warmed by the heate, which is in the fire, because

because God hath so appointed: So also it is as naturall an effect, for the righteousnesse of Christ to iustifie Beleeuers, Because God hath appointed it to that end and purpose. For it falls not out at aduenture, that Christs Righteousnesse should be ours; but God in his Eternall Counsell, appointed Christ to be our Surety, and for his righteousnesse sake, to accept of vs, as if we had beene perfitly righteous in our selues. Wherefore we may be bold to trust to this, in asmuch as the Scriptures teach, that Christ was appointed, and his Righteousnesse giuen to Beleeuers to this very end; that in, and by it, their sinnes might be forgiuen, and they pronounced righteous in him. Rom.3.25. 26. 1 Cor.1.30

Moreouer, we beleeue that Christ dyed: What was that which made him according to the counsell of his Father subiect to death? Euen our sinnes, which were imputed to him. If therefore we beleeue that the sinnes which were in vs, and not subiectiuely in him, did make him die: why should we doubt, but that the righteousnesse which is in him, and not subiectiuely in vs, should iustifie vs

before God, as is plaine, 2 Cor. 5. 21. He a sinner by the imputation of our sinnes, we righteous by the imputation of his righteousnesse.

Further, consider this: The first Adam was the roote, and in the stead of all mankinde, all of vs partaking of his flesh and blood by naturall generation. The second Adam (which is Christ) is the roote, the head, and instead of all the Elect, who are made bone of his bone, and flesh of his flesh, by a supernaturall grace through faith. If then by the first Adams sinne, we be all sinnefull and guilty, why should not beleeuers, by the second Adams righteousnesse be righteous, and acquitted? it being no lesse the appointment of God (as hath beene said) that Christ our head should supernaturally conuey his righteousnesse to Beleeuers, than it was his appointment, that Adam naturally should conuey his sinne and corruption vnto vs by generation. This is plaine.

Eph. 5. 30

Rom. 5. 12

Vnderstand then in a word. The guilty sinner is arraigned before Gods iudgement seate: Christ his Aduocate, in the behalfe of the sinner, pleades his owne

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(not the sinners) righteousnesse both active and passive, by the covenant, agreement, and consent of the Judge: Then the Judge (according to his owne appointment and covenant made) forgiveth the sinner believing, and imputeth the righteousnesse of Christ his Surety unto him: And this is the Justification of a sinner, which is the forgivenesse of sinnes, and the imputation of the righteousnesse of Christ, as further appeareth, Psalm 32. 1. 2. compared with Rom. 4. 6. 7. 8. If any shall say; How are we justified freely, when so pretious a thing as the righteousnesse of Christ is payed for it: It is to bee answered that whatsoever it cost Christ (as it cost him full deare) yet to us Justification is free.

Vse Build, and stablish thy Conscience on this Doctrine, in as much as it sheweth such a way of justifying sinners, wherein the exact Justice and bottomlesse mercy of God met together, and are declared. God must be just; therefore our sinnes must be punished: and he must be mercifull, or else we cannot be saved. If our selves in our selves suffer for our sins, where is his mercy? If he forgive us without

out Satisfaction; where is his Iustice: Here is then that mystery, which Reason cannot conceiue; the wisedome of man could neuer finde out; into the which the very Angels desire to looke: Gods iustice to the vttermost farthing satisfied in Christ: His mercy vnspeakeably declared to vs for his sake. Thus the beginning and end of our saluation is in God: who found out alone, this way so admirable: and who effectually applyeth it to vs by the Eternall Spirit; to whom be praise for euer. Amen.

Quest. *It may be conceiued, that there may be such a Righteousnesse, whereby the Person that worketh it may be iustified, but is it possible, that the Righteousnesse of one, should suffice for the Iustification of thousands, euen all that shall be saued?*

Ans. Yes, it is very possible, if we consider the worthinesse of the Person which wrought it, which is, Iesus Christ.

Quest. *What manner of Person then is Iesus Christ? describe this plainely vnto me.*

Ans. I beleeue that Iesus Christ, is the naturall and onely begotten Sonne of God; the second Person in the holy Trinitie, very God, and very Man, and that in one

Iohn 1.14
Heb. 1.3.
Iohn 1.1.
Rom. 9.5.
1 Ioh. 5.20

one person; annoynted, to be our Prophet, Priest, and King. Who was humbled for vs to the death of the Crosse, and was exalted to sit on the right hand of his Father. Gen.3.15. 1 Tim.2.5. Gen.3.15. Iohn 1.14. Heb.1.9. Deu.18.15 Mar.13.57 Heb.5.5. Ioh.18.36. Mar.21.5. Luk. 1.32. Reu.17.14 Phil.2.8.6.

Expli. The true knowledge of Christ consisteth in the knowledge of these two points: Of his Person and of his Office. Of his Person, these three things must necessarily be beleeued according to the Scriptures. First, that he is that onely true God.

Secondly, that he is very man, partaking of our flesh and blood, with all generall (not personall) infirmities of our Nature, being in all things like vnto vs, yet without sinne. And therefore wee reade that he was hungry, thirsty, weary, &c. And if you aske how he could partake of our nature, and yet haue no sinne: you must remember that he was conceiued by the Holy Ghost, and borne of the virgine Mary. The Holy Ghost sanctifying a part of the substance of the Virgins Body, to be the Body of Christ: so that we beleeve he was not begotten by Man, by whom corruption and sinne is propagated and deriued vnto vs: Heb.2.14. & 4.15. 1 Pet.1.19 & 2.22. Luk.1.& 2

Thirdly,

Thirdly, that he is God and Man in one Person; which mystery may be resembled by the Arke, which was of Gold and precious wood that would not rot; noting by the gold the Deity of Christ, and by the precious wood, his Humanity without sinne: This Personall union of these two Natures in Christ, was thus. The Sonne of God, being from everlasting a Person, subsisting in the holy and undivided Trinity, did assume, or take, into the unity of his Person, a Humane Nature, consisting of Body and Soule, so soone as ever it began to be, having no Subsistence out of his Person, but being destitute of all Personality in it selfe, so that it becomes the very Body and Soule of the Sonne of GOD; and whatsoever is proper to either Nature (which are not by this meanes, either in Essence, or Operations, confounded) is indifferently and truely spoken of the Person: As to make it plaine to the simple.

In our selves, understanding and knowledge, are effects, and workes of the Soule: eating, sleeping, &c. are workes proper to the Body: Neither doth the soule eate, or sleepe, or the Body understand or know:

know: Yet we say well and truely, that Peter or Paul, consisting of this body and soule, understand, know, eate, sleepe, &c. because these two Natures, the body and soule are united in their person: And for this cause, looke what is well, or ill done, by the body or any part of it; or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad: As if the Tong blasphemeth, it is said the Person blasphemeth: or if there be evill motions in the minde, yet the whole Person is guilty. So (in some sort) is it in this Personall Union of these two Natures of Christ. As: To know all things, to be present every where, are Properties of the Divine Nature: To keep the Law, to die, and to bleed, are Properties of the Humane Nature of Christ. Now we may not say that the Humane Nature of Christ knoweth all things, is omnipotent, &c. Nor that the Divine Nature is obedient, bleedeth, dyeth, &c. And yet in regard of the Personall Union of these two natures in Christ: we say that the Person which hath these two Natures (which is Christ the Sonne of God) knoweth all things, is present every

where,

where, bleedeth, dyeth, &c. and loke what is done, or suffered, by either of the Natures, is truely done (and so accounted) by the whole Person: So that if you aske who fulfilled the Law; who dyed for vs: we may say the second Person in the Trinity, euen God; though not according to his Diuine, but Humane Nature, as speAct. 20. 28 keth the Holy Ghost notably. God by his diuine Bloud, purchased the Flocke of his Elect. Whereby I beleeue, and that most infallibly and truely, that whatsoeuer Christ did for my saluation, is Gods own deed, euen the immediate worke of the second Person in the Trinity. Yet here one thing must be remembred, that though the body and soule of Peter, make the person of Peter, yet the Humane and Diuine Nature of Christ are not his Person: for he was a Person from euerlasting, and cannot be a Humane Person, but is still a Diuine Person; though he could not be a Mediatour, or execute that Office without the Humane Nature so assumed. This is that wonderfull Mystery of our sauiour Iesus Christs Incarnation: Wherein concurred (propounded to our Faith, not to our Reason) three the greatest Mysteries

cles that euer were. First, that a Virgine conceiued and brought forth a Childe, remaining a virgine. Secondly, that Adams flesh, and Adams sin were parted. Thirdly, and principally this vnsearchable Mystery of the personall Union of the Godhead and Manhood of Christ.

Now, if any man should aske, or thinke, why God did not out of his absolute power and Soueraignty forgiue sinne, and so spare the sending of his deare Sonne Jesus Christ, to be incarnate, and to dye that cursed death for vs: It is to be answered; That we may not ascribe such a power to God, which may impeach his Iustice. Now, it is the iustice of God that they which sinne should be punished. Rom. 1. 32. Therefore to thinke that God will or can forgiue sinne without satisfaction, is to ascribe an vniust soueraignty vnto him. God can doe what he will: but forgiue without satisfaction he will not; yea, he cannot will so to do: not because of the imbecility of his will; but because of the perfection of his nature, which cannot but be true, and alwaies hate that which is Sinne. 2 The. 1. 6 Psal. 115. 3 Gen. 2. 17 Mat. 5. 26.

Vse. Heere stirre vp thy selfe to praise God: It is a very great matter to be sa-

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ued at all : but to be saued by the very Sonne of God, passeth all knowledge and conceit of Man. So that we may say with *Dauid*, What is man that thou remembrest him? or the Sonne of man that thou so regardest him? Surely the Lord could not haue done more for vs then he hath. He could not haue treated vs greater, then capable of himselfe: more noble, then free: more beautifull, then to his owne Image and likenes: He could not haue made vs more rich, then Lords of all: nor haue placed vs in a more happy place, then in Paradise: nor haue ordained vs to a more excellent end, then to himselfe: nor haue brought vs to himselfe by a more perfect meanes, then by his owne deare Sonne Iesus Christ. To him therefore be all praise for euermore. Amen.

Psal 8.5 & 144.3.

Quest. *But was it necessary, that our Mediatour should be God and Man: and that in one Person, as you haue declared?*

Ans. Yes verily, for by this meanes he could die for vs, and ouercome death, and deserue for vs by his obedience, the pardon of our sinnes, and eternall life.

Expli. Two things necessarily required, that our Mediatour should be God:

First,

First, the greatnesse of the euill, to the which we were subiect: Secondly, the greatnes of the good that we stood in need of. Our euill was foure-folde. First, the hainousnesse of sinne. Secondly, the anger of God. Thirdly, the power of death. Fourthly, the tyranny of the Diuell. Our good which we wanted foure-folde also. First the restoring of the Image of God. Secondly, the pardon of sinne. Thirdly, deliuerance from Death and Satan. Fourthly, eternall life. But to take away the Euill, and bestow the good, none is able to doe but God. Therefore it was necessary that our Mediatour should be God. Two Reasons also there are why he must necessarily be man; first, the Iustice of God required, that in that nature which offended, satisfaction should be made: secondly, that he might haue something to offer, which could not be his Godhead: therefore he must be Man: Euery high Priest must offer somewhat: therefore a body was ordained him; that he might offer himselfe. Heb. 8. 3. Hebr. 10. 5. Heb. 9. 26.

Mark. 2. 7. Hos. 13. 14 Reuel. 1. 18. Zach. 3. 2. Ro. 16. 20. Psal. 51. 10. Rom. 6. 23 &c. Rom. 5. 17. 18. Heb. 2. 14.

Two reasons also may be alledged why he must be God and Man in one person:

First, that he might be a fit Mediator betweene God and Man, as it were, indifferent, and alike affected to either side: for an vmpire, or Marrs-man may not be partiall. If he had beene onely God, we might haue thought, that he would not enough haue respected our misery: If he had beene onely Man, not enough the iustice of God. Therefore he is to be God and Man: deare vnto both, and accounting both deare vnto him: carefull that Gods iustice be not impeached, and that our misery be relieued. Secondly, that the workes performed in the flesh of the Sonne of God, might be of an infinite price to satisfie for our sinnes, by which an infinite Maiestie was offended: which could not be, if the Person vndertaking our Redemption, had not beene God and Man in one Person. He was Man, that he might haue somewhat to offer: God in the same person, that such offering might be sufficient. For the worke of our Redemption was performed by the Manhood, but the vertue and merit was from the Godhead.

And here we haue found out the Reason why the Righteousnesse of Christ should

should be of merit sufficient, and effectual for thousand thousands, euen all the Elect, because it is the righteousnesse, and obedience, not of a meere Man, but of God and Man in one person: euen of God himselfe, whose goodnesse and righteousnesse must needs be as himselfe, of infinite merit, force and vertue. This righteousnesse then of Christ, hath this aptitude, or nature, to make all beleeuing sinners righteous, because it was so appointed of God. It hath power & sufficiency so to doe, because it is the righteousnesse of God.

Vse 1. To giue thankes vnto God for the Incarnation of our Lord IESVS Christ, and our redemption by him: and to take delight to grow in the knowledge of it according to the Scriptures: For indeede, how can he be a Christian, or godly, who knoweth not his Sauiour, nor the great mystery of godlinesse concerning him, as it is called. May wholly to be ignorant thereof, or to deny it, is to dy in our sinnes, make God a lyar, and to loose eternall life. 1 Tim. 3. 16. Ioh. 8, 24. 1 Ioh. 5. 10 Ibid. 11. 12.

Vse 2. Is Christ God? Then tremble all prophane wretches, which despise his Word and Sacraments: yea, let all such

such tremble, who teare his Body; blood, and Passion by their blasphemous oaths: for he is God; yea a iealous and reuenging God: yea, a consuming fire. But let all such as feare him, and trust in him, be comforted; yea, let them be merry, and ioyfull: for he is God, most true, and able to performe all his precious promises of saluation: And though shame, disgrace, rebukes of men, and cruell persecutions follow the profession of his Name, and Gospell, shrink not, neither be ashamed: he is able, and will both beare thee out, assist thee, and reward thee in his kingdome. Remember Paul; For the Gospell (saith he) I suffer, but I am not ashamed: for I know in whom I haue beleeued; and I am perswaded, that he is able to keepe that which I haue committed vnto him vnto that day. Is Christ Man? Then be comforted thou which art afflicted in body, or minde, which beleeuest: For wee haue a high Priest, which is touched with our infirmities, and is full of compassion, who was afflicted, who suffered, and was tempted, that he might be able to succour them which are tempted. Is Christ God and Man in one Person? Then let thy soule

2 Tim. 1. 12.

Heb. 2. 17. 18. & 4. 15, 16.

by Faith rest on his obedience, as sufficient, yea, of infinite price for thy Redemption, &c.

Qu. *I conceive in some measure (I thanke God) the exceeding worthinesse of the person of Christ, and that his righteousnesse is of a sufficient merit for all the Elect: yea, (if it had so pleased God) for a thousand worlds, but what is this Righteousnesse of Christ for the which we are justified?*

Ans. It is (to speake properly) his actuall obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our sinnes.

Expli. The Righteousnesse of Christ is two folde, uncreated, essentiall to the Godhead; which is incommunicable and cannot be imputed: and created, being either the holinesse of his nature (which improperly I would not deny to be imputed) or of his actions, which is the actuall obedience spoken of in the answer; which properly is imputed; and comprehendeth his holy life and whole humiliation, under divers heads delivered in the Creede. Of the which I will not in particular enquire, because there are diverse Rom. 5. 19. Phil. 2. 8. Heb. 7. 26.

Expositions of these things in euerie mans hand, so plentifull and excellent, that the Authors seeme to haue left nothing further to be spoken therein.

Vse. It is the righteousnesse of Christ, for the which onely we are iustified in the sight of God: not for our owne inherent righteousnesse, either in whole, or in part, because it is imperfect, and will not endure the rigour of the Law, nor is proportionable to the iustice of God, which is to be satisfied: yea, the maintaining of Iustification by workes, ouerturneth the foundation of Religion, which whosoeuer obstinately and finally holdeth, cannot possibly be saued.

Qu. *How shall I be made partaker of the righteousnesse of Christ?*

Resp. We are made partakers of the righteousnesse of Christ by faith onely.

Ioh. 1.12. Ioh. 20.28 Acts 26.18. Rom. 3.22. 28. and 4.6. Gal. 2.16. &c.

Expli. As the righteousnesse of our owne workes is not that for the which we are iustified: so neither is it, or the sacrifice of the Masse, the Instrument of applying the obedience of Christ vnto vs, but onely Faith: And faith is that instrument, not for any inward dignity or merit of it, neither as it is a quality, or good worke;

worke; nor because it hath Charity ioyned with it, but because it receiueth and embraceth Christ. And therefore we are iustified by Faith, or through Faith, but not for Faith. When therefore we say, Faith iustifieth, it is meant Correlatiuely, or in regard of the obiect which it apprehends, the Righteousnesse of Christ, being hence called the Righteousnesse of Faith. Euen as it is the Treasure which maketh rich, the hand onely receiues it: euen so our Faith receiueth the Treasure of the Righteousnesse of Christ, whereby we are iustified, and enriched to eternall life. And because Faith onely hath this property, and power, to receiue the righteousnesse of Christ, therefore we say, that we are iustified by Faith onely: not so to be vnderstood, as that we exclude Loue, and good Workes from Faith, but from the act of iustifying and receiuing the promise: for though Faith and good workes agree together in the conuersion, and renouation, and obedience of a Christian, as the life, and the actions of life, the Tree and the Fruit, the Cause and the Effect: Ioh. 1. 12. Rom. 1. 17. Rom. 10. 3. and 11. 6.

But in the particular of Iustification, they are as contrary as fire and water, and de-

ſtray one another.

The manner of our Iuſtification by Faith, is thus: God in the promiſe of the Goſpell, offereth the Righteouſneſſe of Chriſt, and withall in the hearts of his children by the Spirit, worketh a power whereby they receiue it, which is Faith, not onely beleeuing the truth of the promiſe in generall, but in particular, applying to themſelues; which Faith, by the ſentence of God is then imputed to vs for righteouſneſſe to Iuſtification.

Vſe. We are here admoniſhed ſpecially, to labour for this ſame Faith, without which, Chriſt died indeede, and was righteous, but not for vs. The excellency of Faith cannot ſufficiently be expreſſed: By this the Word and Sacraments are profitable vnto vs, our Prayers auaileable by this: By this our obedience is acceptable, we pleaſe God, we ſtand, we ouercome the world, reſiſt the Diuell: and through this we are made partakers of the righteouſneſſe of Chriſt, and are kept to the ſaluation promiſed. No marueil then, if it be called, More precious then gold: For the vnualuable righteouſneſſe of Ieſus Chriſt, which is not attained by

2 Pet. 1.7.

ſluer

finer and gold, or pretious pearles, is made ours by faith: How therefore should we prize it when we have it? When we want it, how should we take it? It is wrought by hearing the word, confirmed by prayer, the use of the Sacraments, and true obedience.

Quest. *Tell me then what is faith?*

Ans. Faith is the gift of God, wrought by his holy Spirit in the hearts of the Elect, by the Ministery of the Word ordainarily, whereby they take knowledge of the doctrine of salvation, are perswaded it is true, and that it belongeth to them in particular, and wholly relye thereon. Joh 3.8. Ephes 2.8. Tit. 1.1. Rom. 10.9.

Expli. As all other good gifts, so Faith is of God: In which we are to consider three things: First, Knowledge: Secondly, Consent: Thirdly, Confidence: Which three are requisite to this Justifying Faith. The first may be without the second: the first and second without the third: but the third cannot be without the first and second. A man may know that which he beleeves not to be true: and a man may beleeve a thing to be true, which yet he may be perswaded belongs not to himself, and therefore re- Iam. 1.17.

lies not vpon it. Diuers wicked men know many things in the Scriptures, which they (like wretches) beleeue not to be true: and many beleeue that to be true, which they make not their owne by application: euen as many Hypocrites, and the Diuels themselues, for they goe thus farre: but Gods children go further: they know the promise, beleeue it to be true, and vpon good grounds are perswaded it belongs to themselues: from whence comes confidence. If the Diuell could doe this, or if Iudas could haue done this, then might be saued.

There are then to be obserued, three kindes of Faith: First, Historicall: to know and acknowledge the trueth of the Bible: Secondly, Temporary: when there is also a perswasion (but not grounded) that the promise belongs to vs. The third, True Iustifying Faith, when vnto our knowledge is ioyned acknowledgement, & to this, good and warrantable perswasion, from whence comes confidence.

And this last kinde of faith hath three properties: First, it is certaine: yet there may be, and are doubts: as the man in the Gospell, Lord I beleeue, helpe my vn-

Eph. 3. 12. Heb. 11. 1. 1 Ioh. 3. 2.

vnbeliefe: but doubt commeth from the flesh, certainty from faith, which in the end ouer commeth. Secondly, it continueth; yet it may be eclipsed, as it were, raked vp in the ashes, and wonderfully shaken, but not totally and finally extinguished and lost. Thirdly, it is liuely and working: Inwardly and outwardly: Inwardly by raising and confirming in our hearts, Peace, Joy, Hope, which maketh not ashamed, &c. Outwardly, by the fruits of obedience in our liues.

Luk. 22. 32. Rom. 11 29 Eph. 1. 13. 14. Rom. 5. 1. 2. 3. 1 Pet. 1. 8. Gal. 5. 6. Iam. 2. 17. 1 Tim. 1. 6.

Vse 1. Deceiue not thy selfe, thou maist be learned in the Historie of the Bible, in the grounds of Religion, in Controuersies, and yet thou mayst want true Faith: for so far doe the Diuels goe, which are irrecouerably damned: The Diuels beleeue, and tremble. And therefore, whatsoeuer Papists, or mockers obiect, hold thou it to be no presumption to goe beyond the Diuell and Reprobates in beleeuing, if thou wouldest be saued.

Iam. 2. 19.

Vse 2. Here is comfort to those of poore estate, if they beleeue. Justification is by Faith onely; and Faith is the gift of God, of the which the poorest is as capable as the richest: yea, and in the bestowing of it,

it, there is no respect of persons with God: The spirit bloweth where it lusteth: And many times the Lord passeth by rich, Noble and Mighty, and honoureth the poore and despised. In the things of this world, he that is rich, hath all, the poore hath the least, or no part: but it is Faith that obtaineth fauour with God. A King not preferred to haue part in the righteousnesse of Christ, because a King, if he want faith; nor a Beggar reiected because a beggar, if he haue faith, &c.

Vse 3. True faith iustifies thee before God by the righteousnesse of Christ: let that thou iustifie thy Faith to be true, by the workes of righteousnesse and true obedience before men, and to thy owne conscience, &c.

Quest. *You said that Christ was annointed to be our Prophet, Priest, and King: What meant you by it?*

Ans. I meant the three Offices of Christ: First, the Office of his Prophesship, whereby he hath plainely opened to vs the counsell of his Father, concerning our saluation. Secondly, the Office of his Priesthood, whereby he hath fully satisfied the Iustice of God for vs, and maketh in-

Deu. 18. 18
Esay 61. 1.
Mat. 17. 5.

tercession

tercession at the right hand of his father. Thirdly, his Kingly Office, whereby he giueth vs his Spirit, and by the same gouernes vs, protecteth vs from our enemies and bringeth vs to eternall life. Pſa.110.4. Heb.7.5. Pſal.2.6.

Expli. In the times of the old Testament, three sorts of persons were Annointed, Prophets, Kings, and Priests: Which was a Type or Figure of the annointing of Christ, which title, signifieth Annointed, and is a name of his Person of Mediatorship, not of either of his natures. He was called so not that he was annointed with materiall Oyle; but as Prophets, Priests, and Kings, were by that annointing deputed to such Offices, and fitted for the same: So Christ, tooke not those Offices by intrusion, but was annointed, that is, appointed, and also of his Father by the Spirit fitted for the same. 1 Reg.19. 16. Ex.30.30. Dan.9.25 26.

When you reade that hee is called, A Sheep-heard, The Preacher of Peace, A witnesse; these note his Prophet-ship: when he is called Iesus, Sauiour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Aduocate, &c. These note his Priest-hood: And when he is called, Lord, King of Righteousnesse, King of Kings:

These

These note his Kingly Office.

His Prophet-ship is in the teaching of his people, in his owne Person, while he liued on the earth, and in the continuance of the heauenly doctrine to his Church by the Ministery ordained, to the end of the world. His Priest-hood implies two things: First, the satisfaction performed to his Father, by his obedience: euen to the death of the Crosse. Secondly, his Intercession, making request for vs at the right hand of his Father; not by bowing his Body, but by appearing before his Father for vs, presenting the Merits of his Obedience, and willing that it may alwaies be effectuall for the reconciliation of his Elect. The Authority of his Kingly Office may be either vniuersally considered, by which all creatures are subiect to his Rule, euen the Diuels: or specially, whereby hee effectually calleth his Elect, deliuereth them from the diuell, iustifieth them, continueth them in grace, confoundeth their enemies, in the last day glorifieth them, and whereby he will condemne the Diuells and Reprobates.

Rom. 8. 33
Heb. 7. 25.
Heb. 9. 24.

Vse 1. As Christ our Prophet: then

Mat. 17. 5

heare him, rest in the doctrine he hath de-

liuered,

stered; respect not Reuelations, or Traditions, or any thing that agreeth not therwith: Yea if an Angell from heauen teach otherwise let him be accursed. Gal.1.28

Is Christ, our Priest, who hath taken vpon to satisfie for thee, and to make intercession for thee in heauen? Then trust neither to Saint, Angell, or thy selfe: but trust perfectly on his Grace, and bee of good comfort, for he is a High-priest which is full of compassion, and it is his Office, and he is able perfectly to saue thee, seeing he liues for euer to make intercession for thee. 1 Pet.1.13.

Is Christ the King of his Church? Then let Syon reioyce in her King for euermore. The Lord raigneth; let the earth reioyce, let the multitude of the Iles be glad; yea let the spirits of the Iust reioyce in God their Sauiour. For what greater comfort then, if we be ignorant, to be taught by such a Prophet? If we be sinners, to haue satisfaction made and to be prated for by such a Priest? If we be weake and wretched to be protected and saued by such a King, as is Christ the holy one, the Sonne of the liuing God. And yet this is not all; for he is not onely these Psal.97.1.

vnto

vnto vs, after some tract of time, but from euerlasting; not onely for a certaine time, but for euer; and it fell not out at aduenture that he should be these vnto vs, but by the determinate counsell of God, being enioyned this office of his father, (which also himselfe willingly vndertooke) and for the fulfilling thereof, being sent in the fulnesse of time, in the similitude of sinfull flesh. And therefore our Sauiour himselfe in the Gospell applieth that to himselfe which was long before prophesied of him in the 61. of Esay, how that he is annointed, that is, called, and deputed to this office, viz. to preach the Gospell to the poore, to heale the broken hearted, to deliuer the Captiues, to giue sight to the blind, to set at liberty the bruised, and to publish an euerlasting Iubily to miserable sinners. The consideration whereof, if thou beleeuest and repentest, is able to fetch thy distressed soule out of the very bottome of hell; and therefore is it that our Sauiour not only calleth poore sinners vnto him & promiseth refreshing, but also declares that he is hereunto sent of his father, that they might not despaire.

Gal. 4. 4. Rom. 8. 3. Luk. 4. 18. 21.

Hast thou beene then, or art thou a grie-

uous

tious sinner? a drunkard? vncleane? a blasphemer? &c. Thou hast deserued withoute mercy to be damned body and saule? and yet there is a Iesus, in whom it is possible for thée to obtaine mercy. For whatsoeuer thy sinnes haue beene, if it vnfeinedly repenteth thée, and if thou couldst doe thy Sauiour this honour as to beléeue in him: hée would without faile doe thée this office as to saue thée: nay, he neither will or can refuse it: for it is his office. But thou wilt say thou art most vnworthy: 'Tis most true. Yet if thou repentest it is his office to saue thée, though thou bée vnworthie. Euen as those Seruants which were commaunded to goe into the high wayes, and hedges, and to compell the poore Beggars to come to the great Supper, did the commaundement of their Maister, though such guests were vnworthy. Euen so Iesus Christ thy Sauiour loketh not vpon thy vnworthinesse, but vpon his office, and the charge he hath receiued from his Father. But thou art ashamed of the lewdnesse thou hast practised. Be yet more ashamed; But despaire not: For he came not to call the worthy or small sinners, but

Luk. 14. 21 22. 23.

but crimſon and skarlet ſinnes to repen-
Mat.9.13. tance. And thus doth Saint Paul comfor-
tably in his owne experience ſpeake, from
Eſay 1.18. the conſideration of the office of Chriſt:
1 Tim.1.15 This is a true ſaying, and worthy of cre-
dit, that Ieſus Chriſt came into the world
to ſaue ſinners, of whom I am cheife.

Goe therefore, O thou repenting ſoule, to thy Sauiour, and with an holie boldneſſe challenge the performance of his office, for the comforting of thy wounded conſcience: Feare not, neither be doubting; For it is as poſſible for thée repenting, not to be ſaued; as it is poſſible for him thy Sauiour to be vnfaithfull. Who proteſteth in the goſpell, that he caſteth away no poore ſinner that comes vnto him: and that it is his Fathers will that he ſhold not loſe the meaneſt beléeuer, but raiſe them vp to euerlaſting life; and that he came downe from heauen of purpoſe
Iohn 6.37. to doe this his Fathers will. And that
38.39.40. thou mayſt no ways doubt; He hath recei-
ued this office with an oath, and is ſworne
Heb.7.21. to it: that by his word and oath in which
it is impoſſible that hee ſhould lye or de-
Heb.6.17. ceiue, thou mightſt haue ſtrong conſola-
18. tion. I charge thée therefore as thou loueſt

thy

thy owne soule, that thou dishonour not God through thy vnbeléefe: for either thou must accuse thy Sauiour of fraude or falsehood, which were intollerable blasphemy; or thou must beléeue that hee will saue thée if thou repentest. O Lord increase our faith. Amen.

Vse 2. As the remembrance of the office of Christ is exceeding comfortable to thée if thou repentest; so, if thou doest not repent, but walkest on in thy sinnes and vngodlinesse, it is to thée exceeding terrible. His office reacheth to thée also, but in another manner: Hee is to thée a Prophet, but it is to denounce the plagues, woes, and iudgements of God against thée for thy sinnes: He is to thée a Priest, but it is to seperate thée as a base vile and cursed sinner, from his pretious Saints. He is to thée a King, but it is to slay thée before his face, because thou refusest to be gouerned by his spirit and word; and to cast thée body and soule, euen as out of the middle of a sling into euerlasting torments with the diuell and his Angells for thy sinnes. Tremble therefore, and if it be possible repent, least thou be damned. Luk. 19. 24

Vse 3. Learne heere why thou art

called a Christian: Thou art called so of Christ, because all the Elect receiue of his
Heb.1.9. Annoynting; that is, of his Spirit: He was annoynted with the Oyle of Gladnesse, aboue his Fellowes: For he receiued
Iohn 3.34. the Spirit, not by measure: and to this
Iohn 1.16 end, that wee of his Fulnesse might receiue Grace for Grace. So that as the oyntment powred vpon the head of Aaron, ran downe to the skirts of his cloathing; so we receiue of the annoynting of Christ, and of him are called Christians: by the which is meant, that we are made Priests and Kings to God; therefore cal-
Reu.1.6. led a Royall Priesthood. If this were
2 Pet.2.9. well vnderstood, and men would examine their Christianity by this, it would soone appeare, that many are not true Christians which glory in the Name. If thou best a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe, and to others. Grosse Ignorance cannot stand with this Title: If thou best a Christian, then thou art a Priest, and a King: If a Priest; then thou must offer Sacrifice, Prayers, Almes, yea thy Body and Soule to the seruice of God: If a King; then thou must rule and go-

uerne

uerne thy paſſions, affections, thy ſelfe, according to the rule of the Word: If thou doeſt not thus: if thou neuer, or ſeldome, prayeſt; if thou art without compaſſion toward the needy; if thou béeſt prophane in thy life, not ſanctifying thy body and ſoule by Faith and Obedience to God: but by drunkennes, ſwearing, filthineſſe, cruelty, pride, lying, &c. ſacrificing them to the deuill: If thou mourneſt not for thy corruptions, and reſiſts them; but yéeldeſt cowardly to the wicked motions of thine owne vile minde, being a very ſlaue to ſin and the deuill; then thou muſt néedes conclude againſt thy ſelfe, that thou art no Prieſt and King to God, and ſo no good Chriſtian in very déede, whatſoeuer thou eſtéemeſt of thy ſelfe?

Queſt. *Is there nothing elſe neceſſary to be knowen concerning Chriſt?*

Anſw. Yes, as namely, his Reſurrection, Aſcenſion, Sitting at the right hand of his Father, and his comming to Iudgement, which things may well be referred to the Kingly Office of Chriſt.

Explic. Chriſt teacheth vs as a Prophet, ſaueth vs by his Merite as a Prieſt, and maketh his heauenly Doctrine and

Obedience Effectuall, as he is a King: and to this his Efficacy are those seuerals in the answere to be referred: of the which there are plentifull expositions extant; and therefore I spare the particular opening of them.

Thus much of the first speciall worke of God towards his Church, which is Redemption. Now followes the second, called Sanctification.

Quest. *What is Sanctification?*

Deu.30.8. Ier.31.18. & 32.39. Iob 6.44. Acts 5.31. & 11.18.

Ans. It is the worke of God by his Holy Spirit, whereby the Image of God is renewed in the Elect: called also Regeneration, Repentance, Conuersion, whereby we turne from all our sins vnto God, &c.

Expl. There are two principall benefits which wee obtaine in this life by Christ, Iustification by Faith, and Sanctification by the Spirit; Who is called the Holy Spirit, both Essentially and Effectually: because as he is God holy in himselfe; so he maketh holy whom he pleaseth, which worke is therefore called the sanctification of the Spirit.

2 The.2.13 1 Pet.1.2.

This worke is wrought in the minde, will, and affections, yea in the whole man: not by altering the substance of body or minde;

minde; or abolishing any naturall Faculty or Affection, as Understanding, Loue, Hate, Ioy, &c. but by putting away, and purging out the euill quality in these and the like, and by creating a new holy quality in them, acceptable to God, and agreeable to his word, that now the vnderstanding should be capable of good things, and the streame of our affections turned to the right obiect, as to hate euill, to loue goodnesse, and to reioyce in it.

We are to vnderstand also that this (in nature) is after Iustification, as Paul reciteth them: Whom he iustifieth, he glorifieth, that is, he gloriously renueth, which is begunne here, perfected in the life to come: and yet I confes that repentance is sometimes put before remission of sinnes: not that in Nature, but because in our sense, and feeling it is first: For first we feele the burden of our sinnes, and then we are eased and refreshed by the mercy of God. And also repentance is named in the first place, because it is first to be taught, that wee may desire the mercie of GOD. Yet in nature, Faith (which purifieth the heart) is first: though in time there bee no difference: For our Union with Rom. 8. 31. Mark 1. 13. Acts 5. 31.

Christ, and our partaking of his merit to Iustification, and of his Spirit to Sanctification, are wrought at the same time, euen as the Sunne and his beames.

Vse 1. As the Sunne is declared by his light, the tree by his fruits; so by thy sanctification, demonstrate thy iustification, &c.

Vse 2. Boast not of thy heart, while thy life is prophane, neither content thy selfe with an outward shew of holinesse, hauing an euill conscience: for Sanctification is the renuing of the minde: yea of the whole man: and therefore, labour to grow vp into a full holines of the flesh, and of the spirit.

Rom. 12. 2. 2 Cor. 7. 1. &c.

Vse 3. Remember that Sanctification, and Repentance are called conuersion or turning to God; by which the qualitie of Beleeuers is implyed; vnbeleeuers being turned from God. So the Lord speaketh of the rebellious and backe-sliding Iewes. They haue turned to me the Backe, and not the face. The Vnbeleeuer departeth from God; the Beleeuer draweth neere vnto him. So that as a deuout Iew in the time of the captiuity, was known by turning his face towards Ierusalem when he prayed; as Daniel three times a day opened his window that way: So you may know

Ier. 32. 33.

Dan. 6. 10.

a Beleeuer, for whatsoeuer hee doth he is alwaies turning towards Christ Euen as the Mariners needle, being touched with the loadstone, which way soeuer you set it, it alwayes turneth it selfe towards the North. So a Christian may be knowne whether he be truely touched with grace, by his turning himselfe to God: for where the Lord is, there is he. If he come into the assembly of mockers, because the Lord is not there, hee turneth from among them: but he turneth his face towards the Temple: because the Lord is there in his ordinances: and he turnes his feet into the way of his Testimonies, because God hath ordained good workes that we should walke in them: Examine then thy repentance by this. It is conuersion to God. If thy face be toward Egypt, and not toward Canaan: If thou turne to the diuel, the world, and the flesh, when they call thee: and turnest thy backe vpon the Lord, when he calleth thee: Thou art not conuerted, neither hast thou truely repented. Ps. 119. 59. Eph. 2. 10.

Qu. *Is Sanctification, Conuersion, or Repentance, so the worke of God, that we cannot of our selues, by the power of our free-will conuert or repent?*

Anſ. I

1 Cor. 2. 14
2 Cor. 3. 5.
Rom. 8. 7.
Iohn 15. 5

Answ. I verily beleeue, that since the fall of *Adam*, there is no free will in man vnto things Spirituall and pleasing to God.

Expli. For the vnderstanding of this, we are to consider of Man, as he was before his fall, or as hee is now, since the fall. Free-will you may call a faculty or power of the Soule, whereby it doth freely without compulsion and force chuse or refuse the obiect shewen by the vnderstanding: yet so, that wee hold not this free will to be independent, but that, as the wills of all creatures, dependeth on God, to be inclined and moued, either immediately by him, or mediately by good or euill instruments as he please: Neither doth this dependency hurt or diminish the freedome of the will: because God inclineth the will, so that the will doth by the Iudgement of its owne reason freely and willingly moue it selfe: so that to doe a thing freely in the Creature, is not to be free from the gouernment of another: but to doe that which it doth, willingly, voluntarily, and deliberately, though it be ruled by another.

Before the fall this was in Adam, both to

to good and euill, that he might, if he would either stand or fall (the dependency before spoken of still reserued.) Since the fall, the case is altered, according to the saying of Augustine; That man abusing his free will, lost both himselfe and that: whereby, as also when we say that man hath no free will, we doe not vnderstand that the faculties is lost, but the goodnesse; whereby it was able freely and willingly to chuse that which is good. For man lost no essentiall part or faculty of his nature by his fall: euen the vnregenerate hauing a power freely to will or nill the obiect shewen by Reason, though they haue not power to will and chuse spirituall good things: both because their will is wholly depraued and turned from good, and inclinable onely to euill: and also because Reason, being blinde, doth not shew to the will the spirituall good, or if it doe: it is not vnder the likenes of good, but vnder the likenesse of euill. For the naturall man vnderstandeth not the things of God, but accounteth them foolishnesse. 1 Cor. 2. 14

Wherefore we confesse, that man hath still free will in ciuill and outward things, and vnto euill, but not vnto good: And this

this freedome vnto euill things must be so vnderstood, that he hath power to chuse or refuse the obiect: but to doe this well he hath no power. Also he hath free will vnto euill, not that he can will or nill euill at his pleasure; but that without any violence, hee onely chuseth euill: so that as it may be called free-will, because it is free from coaction, so also bond will, because it freely willeth onely that which is euill. And hence it is, that the reprobate sinne necessarily, and yet freely; necessarily, because they haue no power to goodnesse: freely, because they chose euill without compulsion: Yea, by how much the more necessarily they sinne: by so much the more voluntarily they do it: in as much as their will hath brought vpon them this necessity.

Now when this worke of Sanctification or Repentance, or Conuersion is wrought; then we haue free-will both to good and euill: to good as farre as we are regenerate by the Spirit: to euill as farre as we are vnregenerate and fleshy. And in the state of Glorification, our will shall be free onely to good immutably: as the will of the damned shalbe immutably free vnto

vnto euill, as Auguſtine ſaith: The firſt Will was to haue power not to ſinne, the laſt ſhall be to haue no power to ſinne.

Then for our purpoſe this is to be holden, that till the ſpirit worke new grace, wee haue no power of our ſelues; being vnto the worke of conuerſion meere patients; though in the worke, when the Spirit hath changed and inclined vs, wee are co-workers with the Spirit. Before conuerſion we reſiſt: In conuerſion the Spirit inclineth our wills; and of vnwilling makes them willing to bee conuerted, and to repent: God not working in vs as in ſtockes or ſtones, but as in reaſonable creatures.

Vſe 1. If thou be truly conuerted, aſcribe all the glory of it to God: for as ſoone can an Ethiope change his ſhime, or a Leopard his ſpots, as we doe that is good, till wee be changed and enabled by the Spirit. Ier. 13. 23. &c.

Vſe 2. Beware thou neglect not the preſent meanes of grace offered to thee, as though thou couldeſt repent and doe well when thou wouldeſt: No, no, it is the meere gift of God. For if thou canſt not make one haire of thy head white or blacke,

blacke, much leſſe canſt thou change thy vile and corrupt heart. But thou will ſay: Doth not GOD promiſe, that at what time ſoeuer a ſinner doth repent, he will be mercifull? Yes; the Lord moſt comfortably (bleſſed be his name) ſaieth ſo: but he ſaith not that a ſinner can repent when he liſt: or that he will giue repentance, whenſoeuer a ſinner ſhall but whiſtle for it: As Auguſtine excellently, He that hath promiſed to all repentants pardon, hath not promiſed to all delinquents, repentance, &c.

Queſt. *What are the parts of this Sanctification, or Repentance?*

Anſw. The parts are two: Firſt, Mortification of the olde man, or Hatred of ſin, and turning from euill: Secondly, Viuification, or Quickening of the new man, or loue of goodneſſe and Turning to God.

Queſt. *What meane you by Mortification of the olde man?*

Anſ. I meane that grace whereby there is wrought in vs, by little and little, a deteſtation of ſinne, and extinguiſhing and weakening of corruption in vs, that it ſhould not bring forth fruit vnto death.

Queſt.

Queſt. *What meane you by the new man?*

Anſ. I meane that Grace, whereby, by little and little we are raiſed to a new and ſpirituall life, to be able (in ſome meaſure) to liue in knowledge, holineſſe, and righteouſneſſe. The ſumme of all theſe anſwers proued by *Rom.* 6. from the firſt verſe to the twelfth. Eph. 4. 22, 23, 24. Col. 3. 5, 8 10, 11.

Explic. When we reade that the olde man, or the body of ſinne, or our earthly members (by which and the like names, the corruption of our nature is called) are to be mortified, that is, made to die. We are not to vnderſtand it of the life of our bodies, but of the life of ſinne in our bodies. So when our Sauiour ſaith, If thine eye offend thee, plucke it out, &c. He meaneth not that we ſhould maime our bodies, but that by all meanes wee ſhould purge our corruption, which manifeſts it ſelfe in ſuch members; yea, though we eſteeme our corrupt affections as deare as our eyes. Theſe two parts of repentance are alſo called, putting off the olde man, and putting on the new man, &c. Whereby is ſignified, that as willingly as a man puts off his olde filthy ragges, to bee clad in ſweet and rich attire, ſo

ſhould

should we willingly put away sin whereby wee are deformed, and labour to follow righteousnes, which is a part of our Beauty in the sight of God.

Whereas some make three parts of repentance; first, Contrition; secondly, Confession; thirdly, Satisfaction: They deceiue the simple. For a man may haue all these, and yet be damned, as is manifest in Iudas; who grieued, confessed his sinne, and brought againe the thirty
Mat.27.33. peeces of siluer, and yet was a reprobate. These may be necessary parts of Discipline enioyned to sinners, to testifie their repentance, as in ancient times; but the essentiall parts of repentance, are perpetually mortification of the olde man, and viuification of the new.

If you shall desire to know the manner how God works repentance, vnderstand, that first by preaching of the Law, and sometimes by crosses, punishments, &c. the conscience is terrified for sinne, and is sorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwise: Then, by the promise of the Gospell, the conscience is cheered through the gift of GOD, in assurance of mercy:

the

the sense whereof breeds an other sorrow, different from that wrought by the Law, called godly Sorrow, which is, when we are grieued for sinne, not so much because of the wrath following, as because thereby we haue offended so gracious a father: and then followes repentance, which is a changing of the heart and purpose vnto a continuall care and indeauour to hate all euill, and to auoid it: to loue all goodnesse, and to follow it. So that repentance properly is the effect of the Gospell, not of the Law, though the Law be necessary to prepare vs thereunto. And hence we say it is an effect of Faith, which purifies the heart. Concerning the practise of repentance, See the Booke called the Nature and Practise of Repentance, written by our worthy Master Perkins. 2 Cor. 7. 10

Vse 1. Beware of a wonderfull subtilty of the Diuell, whereby he carries multitudes to hell, which is, when men and women are perswaded, that if they can sigh, sorrow, and weepe for their sins, that then they truely repent. When Ahab and Iudas did thus much, and yet frie in hell. There is a sorrow caused by the Law, which may be in a Reprobate,

whose sorrow is like vnto the sorrow of a theefe, and whose teares are wormwood teares: for as theefe being taken in the manner, many times, hang downe their heads, and weepe and waile for feare of the present punishment, which when it is ouer, they returne to their former courses, their hearts not being changed; so, many grieue by the preaching of the Law, and yet their hearts remaine as corrupt, and as willing, (if it were not for the Law) to sinne, as euer before; whereas the godly Sorrow, which commeth from the Gospell, changeth the very inclination and purpose of the heart, to hate sinne, and loue goodnesse, and to continue increasing in such grace, though there were no Law to condemne, nor hell to torment. Examine then thy repentance hereby, and by the notes.

2 Cor. 7. 11 &c.

Psal. 34. 14

Vse 2. Remember that the summe of a Christians duety, is to Eschew euill, and to doe good: and deceiue not thy selfe with those same false Christians, whose furthest obedience is to keepe themselues (not vnspotted, for they regard not spots) but vndetected of grosse euils, such for the which men are carried to the Jayle: who, though

Esa. 1. 16. 17.

though they abound with small faults (as they terme them) having prophane hearts, and destitute of love to the truth, and doe no good, thinke themselues among the forwardest of such who shall be saued. But soft: the first step to heauen, in the practise of obedience, is to depart from euill: but he that sets but one step, (and that an ill-fauoured one to) is neuer like to come there: mend that step, and depart from All euill, and step againe, doing the good, and so walk on; and then the reward is thine. If thou holdest not vp thy hands to any strange God, but if thou worshippest not the true God, thou canst not be saued. If thou plowest not, and goest not to cart on the Sabaoth day, it is well; but if thou doest not the duties of the Sabaoth in the publique and priuate worship of God, thou maist be damned. As therefore we doe not content our selues that no weeds be in our Gardens, vnlesse there be good hearbs and Flowers: so we must not onely be void of euill, but filled also with the fruits of righteousnesse, being not Phil. 3. 11. plantine onely, but positiue Christians. But alasse! what then shall become of them, which haue not yet learned to set

the first step, to leaue their Drunkennesse, Swearing, Lying, Whoredome: how farre are these from true Christians? How farre from Heauen? How neere to Hell? &c.

Vse 3. Note, that Repentance, and true conuersion is a worke of great difficulty: for sinne cleaues so fast vnto vs, sitting as close as our skinne, and is so familiar to our nature, that till God perswade the heart by the worke of his Spirit, it is as easie a matter to perswade a man to leaue his sinnes, as to get him to endure his eies to be pluckt out of his head, and his limbes to be torne from his body. Therefore called Mortification, and crucifying the flesh with the lusts, &c. It is not a sigh and away, and now and then a few sorrowfull words will serue the turne. No, sinne is impudent, and will neuer out till it be kild, and cast out. If thou makest account that Repentance is an easie worke, thou hast not yet repented as thou shouldest do. Go to: Remember thou must mortifie sinne, and destroy it: It is a Serpent in thy bosome, kill, or be kild: if thou kill not, it will kill thee, euen thy Soule, &c.

Qu.

Qu. *What is the measure of Sanctification which we attaine to in this life?*

Anſ. This grace is not perfectly finiſhed in this life, but here it is onely in part. Rom. 7. 18.

Expli. There are two ſorts of benefits which we receive by Chriſt: One, of ſuch which are out of our ſelues: as Redemption, Juſtification. Another of ſuch which are in vs, as Sanctification, Converſion. The firſt ſort are perfected in this life: as, Now we are the ſonnes of God, So now we are elected, Iuſtified, redeemed. The ſecond are not perfected in all their degrees, but onely begun: Wee are perfectly redeemed, (vnderſtand in regard of the price, for wee looke for the redemption of our bodies:) We are perfectly iuſtified (*in regard of Chriſts* righteouſneſſe, and the ſentence, for we pray for more feeling of it; and theſe ſhall be more fully declared at the laſt day.) We are imperfectly ſanctified, there remayning euen in the beſt a great deale of corruption, which luſteth againſt the Spirit, and often maketh them bitterly to mourne: as in the example of Paul. 19. 1 Cor. 13. 9. 12. Phil. 3. 13. 1 Ioh. 3. 1. 2.

Vſe 1. Our ſanctification cannot iuſtifie vs, becauſe imperfect.

Vse 2. The life of a godly man is continuall repenting to his dying day. As a man that buyes an old house is alwaies mending: so the true Christian, because he discouers alwaies new corruptions, is alwaies mourning, repairing and mending somwhat. Do with thy conscience as women do in dressing vp their houses: they sweep, and rub, and brush euery day, because euery thing gathereth dust: and euer and anon, they are renuing, and strewing new Herbs and Flowers in their Windowes: euen so, because we alwaies are gathering soyle, through the corruption that is in the World, we must alway be washing, cleansing, and purging our hearts, and euer and anon, be adding new graces vnto our former receiued. He that giues ouer this practise and care, as if he were holy enough, giues a shrewd token, that he hath no true holinesse in him: for the nature of true grace is to be increasing, and true Christians are like the morning light, which is brighter and brighter vnto perfect day. Pro 4.18.

Qu. *What helpes then should a man vse to hold out, and increase in Sanctification.*

Ans. There are two principall meanes of

of furthering vs this way: The conscionable vsing of the Ministery of the Word and Sacraments, and deuout praier. 1 Pet. 2. 2. Psal. 68. 29 Luk. 11. 13 Rom. 10, 12 Iames 1. 6.

Qu. *What is Praier?*

An. Praier is a worship of God, whereby, through the Spirit, in the name of Christ, beleeuing, we aske of God onely, things needfull, and also giue thankes for that which we haue receiued. 2 Chron. 6. 21. Ioh. 4. 21. Rom. 8. 26 Mat. 21. 22 Ioh. 16. 23

Expl. I shall not neede to be long in this, of the which so many haue so worthily written: Onely remember, that not onely the voice, but the affection of the heart is praier: yea, without this, the other is not praying, but babling, a dead sacrifice not acceptable: For God specially requires the heart: Concerning which, know that: First, it is a gift of the Spirit: Secondly, that God onely is to bee praied to: Thirdly, and that in the name of Christ. As Incense might bee offered onely on the golden Altar: so it is Christ onely which sanctifieth, and maketh acceptable our praiers: Fourthly, that wee beleeue: Fiftly, that wee wisely consider the things, and persons, we are to pray for: Persons, for all men, while they are living, and till we know they haue sinned Psal. 50. 15 Mat. 7. 7. Colos. 4. 2. Exo. 14 15 Mat. 15. 8. Pro. 23. 26. Rom. 8. 15. Mat. 4. 10. Ioh. 16. 23. Rom. 10, 14

1 Ioh.6.15 the ſinne vnto death: Things are either Gods glory, our owne ſaluation, or onely things belonging to this life and the body. The two firſt muſt be begged abſolutely: the other, vnder condition of Gods will, and (becauſe they are tranſitorie) tranſitorily: Sirtly, that we alſo bee thankefull.

1 Theſ.5. 17.18.

Vſe 1. Pray neither to, nor by Saints, or Angels, nor for the dead: who either are in heauen, and ſo thy praier is needleſſe: or in hell, and then impoſſible they ſhould be deliuered: When therefore thou haſt occaſion to mention thy friends, or any departed: ſay not, God haue mercy on their ſoules, or God bee with them: For though I confeſſe that the words be very good, yet they are herein abuſed, as is the name of God, which is good, abuſed by too much wicked ſwearing: And it ſauors of groſſe Ignorance, and Will-worſhip: becauſe we haue neither commandement nor promiſe, for ſo doing: alſo it wants charity towards the dead, to whom we would ſeem therein to be very charitable: For when we pray that God would haue mercy on them, &c. it ſhewes, that we thinke (if we know what we ſay) that they want

want the mercy of God: Better a great deale to say, Who is, I trust, with the Lord, or such like, then to pray for them.

Vse 2. Because Prayer is an acceptable sacrifice to God: Remember the commandement, and pray often, publickely, priuately: It is an euident note of one very prophane, not to vse prayer: And the plagues of God follow such: There are fiue things necessary to prayer, beware thou wantest none of them: First, Faith: for thy helpe herein, remember the commandement and the promis, and beleeue. Secondly, Reuerence: for thy helpe this way consider the great Glory to which thou prayest. Thirdly, Humility: for to such God giues grace, helpe thy selfe here, by looking into thine owne bosome, and considering thine owne corruptions and sinnes. Fourthly, Holy affections: here helpe thy selfe with the practise of Repentance, hate sinne, which dulleth our prayers, and quencheth the heat of them, as water quencheth fire, and keepe a good conscience. Fiftly, Feruency: here thou hast two notable helpes: first, the sence of thy owne misery, in regard of sin, the punishment of it, and the malice of the deuill, which

1 Thes. 5. 17. Psal. 14. 4. Psal. 70. 6. Ier. 10. 25. Psal. 26. 6. 1 Ioh. 3. 22

which if we consider, will make vs cry aloud, as prisoners cry to the Iudge for mercy: secondly, the consideration of the great good thou receiuest by prayer: For
Luk.11.13 the Spirit is giuen by prayer: by prayer deliuerance, increase of Sanctification, glorious inward feelings, euen all good things. As Moses face shone when he had beene with God in the Mount, and as Pe-
Acts 10.9. ter was wrapt in prayer: So if euer we shine in grace, and are rauished with inward feelings, it is in prayer: Lastly, be Thankfull: when we are in necessity, we
1.Thes.17. 18. haue many words, and haue neuer done;
Col.4.2. but when we haue receiued, as full vessels, we haue scarce a word to say: We goe to God, as men goe to the River, alwaies to fetch, and as when wee haue filled our vessels we turne our backes, so when we are blessed with our desires, we turne our backes with those Leapers, scarce one of
Luk.17.17. ten returneth to giue thankes: We pray oftner then we giue thankes, because we are more affected with the sence of our wants, then of the glory of God, and of that we haue receiued. Here helpe thy selfe: First, by considering the greatnesse of the benefits which thou enioyest, as if it

it be but thy Sléepe, or Sight, or such like; thou thinkest, it may be, these are but small things: Aske him that is blinde, him whose eies God holdes open but three or foure nights together, then shalt thou sée the greatnesse of a gift by the want of it: Secondly, by remembring the Commandement: Thirdly, because thanked for grace increaseth: thankes for one good turne, is a good introduction for another: Pſal.50.23. Fourthly, God highly esteemes of it: 5. Fiftly, it shall be our speciall practise in heauen, inure thy selfe therefore vnto it euen in this life, &c.

Qu. *What if we obtaine this grace of Sanctification, and continue in it?* Mat.5.8. Heb.12.14 Rom.6.22.

Ans. Then we shall be sure to haue Eternall life.

Expl. There is nothing more ordinary in the Scriptures, then that such shall be blessed, which endeauour to holinesse: which must not be so vnderstood, as though we could merit thereby Eternall life; but we must vnderstand it as a condition necessarily required in such (being of discretion) which shall be saued. By which speeches is not meant to shew why a man is saued, but who they are which

which shall be saued.

When therefore eternall life is called a Reward, it is not meant, as though we could deserue it by our good workes; nor not by our faith; but by reward is meant a free gift, or a gift due by couenant, or promise. For there is a double reward; due, or vndue and free: the first properly, the second improperly so called. That which is due, by order of Iustice, for the dignity of the worke, is properly a debt, or due Reward: That also is so called, which is due by fauour, and by promise. To our good workes is eternall life as a reward due: not the first, but the second way: For God hath made himselfe our debter, not by receiuing from vs, but by promising to vs.

So that if you take debt, or reward, properly, we affirme, that nothing is due to our best workes: for there are foure things necessary to make a worke meritorious in the first acception of debt: First that the grace whereby we do it, be our owne: for if we receiue it from another, it is against reason, that he that giues, should thereby be indebted to giue more: But wee haue no grace, but we haue receiued it: Se-

1 Cor. 4. 7.

condly,

condly, it must not be due, or duety to performe it: for that is contrary to merit; but all that we are able to doe, if it were more, is due, in regard of Creation, and redemption. Thirdly, it must be profitable to him, to whom it is done: But God is not benefited by vs. Fourthly, it must be proportionable to the reward: but so are not our best workes. Therefore it is well called of the Apostle, A free gift of God.

Luk 17.10
Psal. 16.2. & 50.11. 12.13.
Rom. 8.18

This further remember, that we teach good workes to be necessary to saluation: but not as causes thereof, but as the way thereto: as Bernard saith.

Rom. 6.23.

Qu. *What is eternall life?*

Ans. Eternall life is that glorious and most happy estate, in which the soules of the elect are in heauen after this life, and in which their bodies and soules shall bee at the day of iudgement: the contrary whereof is eternall death.

Mat. 25.46
Ioh. 17.22. 23.24.
Rom. 2.10.
1 Cor. 2.9.
Ioh. 10.28.
Heb. 13.14
1 Ioh. 2.25

Qu. *What is eternall death?*

Ans. Eternall death is the most horrible condition in which the Reprobate shall be for euer in Hell, with the Diuell and his Angels: in their soules presently after their bodily death, and in body and soule

Luk 16.22. 23.
Mat. 25.41
2 Thes. 1.9

soule together in the day of Iudgement.

Expli. There are three kindes of life: First, naturall of the body, in the vnion of body and soule. Secondly, Spirituall of the soule; in the vnion of it with God and Christ; whereby Christ is said to liue in vs. Thirdly, eternall of body and soule, whereby the elect liue and reigne for euermore in the kingdome of Heauen. The first is common to the Reprobates, with the Elect: the other two are proper to the Elect. Death is also three-folde: First, naturall of the body, in the separation of body and soule; called naturall, not that it doth properly proceede from nature, for it is the effect of sinne; but because it is according to corrupt nature, by the iustice of God. Secondly, spirituall, in the separation of the soule from God, whereby sinne liues and reignes in the wicked, being said also to be dead in sinne. Thirdly, eternall, whereby body and soule shall be for euer separated from God and Christ, and liue with the Diuell in eternall torments; which kinde of life is called death, because it were ten thousand times better not to liue at all, in respect of them

Gal. 2. 20. Eph. 2. 17.

themselues, then in such endlesse, easelesse and remedilesse misery.

For this terme, to liue Euer, may be considered, either in respect of the creature, as it is, and continueth by the power of the Creator, and so the wicked shall liue eternally in hell, or in respect of the adiuncts of life, or the affection which the creature shall haue toward the Creator, and the fauour of God in Christ; and so the Elect shall onely liue for euer.

In a word, the happinesse of the one estate, and the misery of the other, is such, as no tongue is able to expresse, no heart able to conceiue: All the glory and splendor of this life, being scarce a shadow of the glory to be reuealed: the first fruits whereof are in this life, in the peace and ioy of a good conscience: which though it be vnspeakable, and as a heauen vpon Earth, yet is no more, nor so much to that which shall be, then a handfull of corne is to a field of a thousand acres. So also the torments which we can any waies deuise to bee inflicted vpon man in this world, being but a flea-biting to hell, and a sparke of that flame which the damned there shall endure: and yet when

Ro. 14. 17. 1 Ioh. 3. 2.

wicked

wicked men feele the flashings of it in their consciences, in the middest of all their worldly pleasures, they are horribly confounded, as in the example of Caine, Saul, Balthasar, Iudas, and as Salomon signifies.

Pro. 18. 14.

As there are but two Estates, so but two places, Heauen and Hell: As for a third place, called Purgatory, neither doth the Scripture mention it, neither can the deuisers, and first Founders of it, the Papists, tell what to make of it: and therefore wee acknowledge it not.

Vse 1. Seeing such torments remaine for them in Hell which repent not of their sins, vse all possible care that thou come not there: Helpe thy selfe against sin, and all damnable security in it, by thinking of the torment following. In regard of thy selfe, it had beene better thou hadst neuer beene borne, then to haue thy abiding with those vgly Fiends in that same euerlasting Fire and Brimstone: Let not therefore the bitter pleasures of sinne deceiue thee: knowest thou not it will be bitternesse in the end? The end of thy Drunkennesse, Whoredome, Ly-

ing,

ing, Pride, Sabboth-breaking, Negligence in the seruice of God, Contempt of the Gospell, &c. will be more bitter then Worme-wood or Gall, when the very Dregges of the Wine of the fierce wrath of God shall be powred out against thee for those thy sinnes. Is sinne sweete: But death is bitter: remember it: Thy sinne, and the pleasure of it, is short: but the shame and torment following is without end: and that in Hell: where one minute of torment shall swallow vp the very memory of all fore-past pleasures: Labour to thinke often of Hell, it will be some meanes to keepe thee from thence, &c.

Vse 2. Is life eternall such a happinesse: then liue godly, for that is the way to it. It is our duty to liue godly, though no reward were propounded; but when our endeuours (which yet are weake) shall be so beyond all proportion, rewarded with such an eternall weight of glory; how should it whet on our care, and spurre vs forward to please such a God, who is so rich to them which feare him: How should it prouoke vs to labour to be entertained into his seruice, whose seruants

1 Tim. 4 8
Rom. 2. 7.

after a little obedience heere performed, are made Kings and Queenes in Heauen for euermore: Who would not be willing through fire and water, and all the miseries of this life, to goe to that heauenly Ierusalem, the Citie of Saints, to haue eternall fellowship with the Angels, Patriarkes, Prophets, Apostles, Martyrs, and all our deare friends, which haue beleeued: yea, with Iesus Christ our Princely Redeemer, in the glory of the Father: If thou hast prophanely said, or thought, what profit shall I haue if I serue God: See here, and be ashamed: for such as serue God shall partake of the sweetnesse of Abrahams bosome, of the delights of Paradise, of the melody of their Fathers house, of their Maisters Ioy, that fulnesse of Ioy of the Riuers of pleasure for ever, of an Inheritance that neuer fadeth, but is immortall in the Heauens: where whatsoeuer we can loue, we shall haue, and wee shall desire nothing which wee haue not; where there is so much happinesse, as neither the eye hath seene, nor heart can thinke. What mayest thou thinke of thy selfe, which liuest so, as if heauen and the ioyes thereof, were not

worth

worth the while? Doest not thou loue and labour for this transitory & miserable life? why not then much more for that which is permanent, in happinesse vnconceiueable? Oh if thou knewest the good that followeth piety, and the terror of that death that followeth sin, it would make thee willing to redeeme that life, thoughit were with a thousand yeares torment euen in Hell; which now is offered to thee by a short continuance in holy obedience. Thou seest the way of life and death: There is great difference betweene Heauen and hell, betweene endlesse ioyes, and endlesse torments; betweene the fellowship of Christ and his holy Angels, and the society of the damned and the Diuels: Bee wise, and chuse the way of life, &c.

Quest. *But doe you thinke indeede that there shall be such a day of generall Iudgement which you seeme to speake of?*

Answ. Yes, I verily beleeue that God hath appoynted a day wherein hee will iudge the world in righteousnesse by the man whom hee hath appoynted, that is, by Iesus Christ, who shall seperate the Elect from the Reprobate, adiudging them to eternall life, these to eternall death.

Act. 17. 31. 2 Cor. 5. 10. Rom. 14. 10. 12.

Heb.9.27. Iud.14.15 Explic. As the Scriptures doe infallibly teach, that there shall be such a day of Iudgement, wherein the Church shall be crowned with eternall and full glorie: and the Deuils and wicked men sentenced vnto eternall condemnation, so also by an inuincible Argument, drawne from the Iustice of God, the same may be concluded. It is iust that the promise of God should be made good to the righteous, and his threatning to the vngodly: which because it is not here, must needes euen for the iustice and truth of God be executed in another world: Doubtles there is a reward layd vp for the righteous; Doubtlesse there is a God which iudgeth the earth.

2 Thes.1.6.7. Psa.58.11.

The Iudge shall be the whole Trinity, in regard of the decree and authority; but Iesus Christ the Mediatour, in regard of the visible act, promulgation, and execution of the Sentence, who shall come from heauen in maiesty and great glory, attended vpon with innumerable Saints and Angels, and in his Humane Nature wherein he suffered, performe the same, pronouncing the definitiue sentence according to Saint Mathews Gospell: The

Iohn 5.22.27. Mat.25.34.41.

effect

effect of which two Sentences are, euen now to be discerned in the Court of Conscience: for the godly doe receiue here absolution and certainety, and the wicked haue their mortall sentence euen in their owne breasts: but this is secret, and the equity of it appeares not, and the prophane thinke themselues wronged: but then the mouth of all wickednesse shall be stopped: and it shall be openly manifested, that the Elect are iustly saued, and the wicked iustly damned, their workes being scanned by the Bookes, and their faith and infidelity thereby appearing. Tit. 3. 11.

The persons to be iudged are all mankinde, small and great, who by the dreadfull sound of a Trumpet, shall be summoned to appeare, neyther is it possible not to appeare; yea, the very Diuels are reserued in chaynes vnto the Iudgement of this great Day. The matters to be tried are Deedes, Words, yea Thoughts: whatsoeuer we haue done in our bodies, good or ill: And for a preparation, the heauen and earth shall be consumed with fire: the heauens passing away as a scrole, the elements melting with feruent heate, and the earth burning with the workes Iude 15. Eccl. 12. 14 Rom. 2. 16 2 Cor. 5 10 2 Pet. 3. 7. 10.

that are therein: whereby is not meant that the substance of the heauen and earth shall be annihilated, but onely the figure changed, and the vanity purged out. The comming of the Iudge shall be sodaine. The signes of his comming many. The particular day and time not knowne, nor to be inquired: But the day wherein this shall be, shall be the last day.

Rom. 8. 21
1 Cor. 7. 31.
1 Thes. 5. 2. 3.
Mat. 24. 20
Mat. 24. 36
Acts 1. 7.
Iohn 6. 39. 40.

Vse 1. This is a singular comfort to the Elect, that there shall be a day wherein they shall haue righteous Iudgement: though here they be despised and condemned before men. Then also shall appeare, to the confusion of the wicked, their labour hath not beene in vaine. And certainly, what can be more comfortable, then to be iudged by him, who is our Aduocate, and hath redeemed vs by his bloud? Let vs therefore lift vp our heads, with trust in him, because our redemption drawerh neare; Let vs loue, looke for, and haste to his appearing, saying, and praying with the Church; Come Lord Iesus, come quickely.

Reu. 22. 20

Vse 2. This is a terrible and black day to the wicked, who haue not repented, for they must appeare before the tribunall

bnnall seate of Iesus Christ, there to answere for all their sinnes, euen such which the eye of man could neuer discerne: all shall bee layed open then, and they shall smart for all. Knowing the terrour of this day, wee should be perswaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which shall be throwne vpon the wicked, will not moue, nothing will moue. The day of Sodom was a grieuous day, but nothing to this day, which shall be grieuous to drunkards, vsurers, whoremongers, &c. but specially to contemners, and enemies of the Gospell. If thou hast beene such a one, how wilt thou indure the countenance of the Iudge, which is euen hee whose blood, word, sacraments, ordinances thou hast despised, deriding the professors of his Gospell? O let not this day take thee vnawares. Preuent the wrath which shall be then reuealed. Then it will be too late to cry for mercy, for that is a time of Iudgement. Now is the day of Saluation: If thou beest sensible of those terrors, and the hellish torments following, make good vse of it. 2 Thes. 1. 8

Quest. *But if the Soules of the Elect goe*

presently after their death to heauen, and the Soules of the Reprobate to hell, what neede a generall Iudgement?

Anſ. There muſt be a generall Iudgement notwithſtanding, both that the iuſtneſſe of ſuch particular Iudgement may bee made more manifeſt to the glory of God, and that the whole man, conſiſting of body and ſoule, may receiue the due reward.

2 Cor. 5. 10.

Queſt. *Doe you then thinke that the bodies of men ſhall be reſtored at the day of Iudgement?*

Anſw. Yes verily, I beleeue the reſurrection of the body, according to the Scriptures.

Act. 24. 15. 1 Cor. 15. 12, &c.

Expli. **We are firmely to hold the generall reſurrection both of good and bad; for the good ſhall not onely riſe, though they ſhall riſe onely to eternall life: in which regard they are ſayd to be the children of the Reſurrection. The wicked ſhall alſo riſe, but becauſe they ſhall riſe to receiue their full torments, they are not ſo called. Both ſhall riſe, but in a double difference: firſt, of the efficient cauſe; for the good ſhall riſe by the power of Chriſt their head. The wicked by the power of**

Luk. 20. 36

Chriſt,

Christ, as Iudge of quicke and dead, and by the vertue of that Sentence: In the day thou eatest thereof thou shalt die the death: secondly of the end: for the righteous shall rise to glory, the wicked to shame and perpetuall contempt. Gen. 2. 17.

And note this carefully, that those very bodies, in which both iust and vniust liued here, shall be raised and restored, as appeareth by the Scripture: This corruptible shall put on incorruption: This, that is, This same in number, as if he had clapt himselfe on the breast: Now though this seeme vnpossible to reason, yet it is not so to our Faith: whereby, considering the power of God, we know, that he is able to restore the body, though burnt to ashes, deuoured by wilde beasts, or turned to dust, as he was able to create them, and all the world of nothing in the beginning: And this the Iustice of GOD requires; namely, that that body which sinned, should bee punished, and not another, and that that body which hath been tortured heere for the profession of his Name, should be crowned with glory at the last day. Dan. 12. 2. Ioh. 19. 27 Iohn 5. 28 Mat. 10. 28 2 Cor. 5. 10 1 Cor. 15. 53.

The bodies shall rise the same in substance:

stance: but the bodies of the Iust shall be Immortall, Incorruptible, Spirituall: not in substance, but in quality or condition; not needing meanes of bodily nourriture, not subiect to infirmities, but powerfull, firme, strong, and impassible, nimble to moue as well vpwards, as downewards, voyde of all deformity, and vncomelinesse; glorious, of perfect stature; without the vse, though not without the difference of Sexe. The bodies of the vniust shall rise Immortall also, and Incorruptible, but passible, to endure the due punishment inflicted vpon them.

Mat. 13. 43
Mat. 22. 30
1 Cor. 15.

The manner of the Resurrection, conceiued to be thus: On the last day Christ shall suddenly come in the clouds, in that visible forme in which he Ascended, and shall send his Angell with a Trumpet, at the sound whereof, first they which are dead shall be raised, and then those which are liuing, shall be in the twinkling of an eye changed.

Mat. 24. 31
1 Cor. 15. 51.
1 Thes. 4. 15, 16.

Vse 1. If in this life onely wee had hope, we were of all men the most miserable; but we looke for a day, when our vile bodies shall gloriously rise, and be made

made like the glorious body of our Lord Iesus Christ; comfort thy selfe against thy calamities with this: This vpheld Iob in the day of his sore trouble: So in the troubles of the Iewes vnder Antiochus Epiphanes, Many were wracked and would not be deliuered, because they looked for a better Resurrection. Let this also comfort vs against the loathsomenesse of the graue, in as much, as though our bodies be layd downe for a time in the dust, they shall yet after bee restored to Life and Glory. 1 Cor. 15. 19. Phil. 3. 21. Iob 19. 25. 26, 27. Act. 11. 35.

Vse 2. Remember that even that body which thou hast vsed as a Weapon and Instrument, to Lying, Murder, Vncleannesse, Theft, Pride, and all manner of vnrighteousnesse, shall rise againe: and as thou hast done in the same that which thou shouldst not; so shalt thou receiue in the very same, that which thou wouldest not: And if thou bee a Beleeuer, remember that that very body of thine which hath beene vnto thy soule, an instrument of Righteousnes, and which for righteousnesse sake, hath endured Griefe, Smart, or Contempt, &c. as it hath taken part with the soule in Mortification, and in the

affliction,

affliction, so shall it also partake in the blessed consolation to be reuealed in the last day.

Quest. *You said that God was the Redeemer and Sanctifier of his Church: Do you not beleeue that the Redemption, Iustification, and Sanctification, which you haue spoken of, are vniuersall, and belonging to all?*

Ephe. 5. 25. &c. *Ans.* No: I verily beleeue that those Graces belong onely to the Church.

Quest. *What is the Church?*

1 Cor. 12. 12, 13. Eph. 3. 15. 16. 17. 18. 19 Eph. 4. 15. 16. Reu. 21. 27 Heb. 12. 21 22. Cant. 6. 8. *Answ.* By Church, I meane the Holy Catholique Church, which is the whole Company, of them which are from euerlasting Predestinated to Eternall Life, and which, in time, are called by the Word, and sanctified by the Bloud and Spirit of IESVS, and this is but one part whereof is Triumphant in Heauen, and part Militant on Earth.

Expl. As in our vsuall Créede wée are taught to beléeue, the Holy Catholique Church, to bée the company of Saints, which haue Communion, or Fellowship in the grace of Remission of sinnes, and Resurrection to Eternall life: So it is manifest that such onely are the Catholique Church, and that such graces are proper and

and peculiar vnto them : As the Scriptures doe euery where restraine these benefites to Beléeuers onely, and to the Church: To Beléeuers, Ioh. 3. 16. and 5. 24. and 6. 40. 47. Act. 10. 43. Ioh. 12. 46. Rom. 3. 22. Gal. 3. 22. To the Church: Mat. 1. 21. Ioh. 10. 15. & 15. 13. and 17. 9. 19. Now whereas in diuers places, the Scripture speaketh with a generall note: That Christ dyed for all, and that God loued the world, and such like : Such places must be vnderstood, some of the sufficiency of Christs death for all, not of the Efficacy, which is onely to Beléeuers: Some of a Precept vniuersall, whereby all are commaunded to beléeue : Some of the publique Ministery of the Word, whereby grace is offered to all : Some collectiuely to signifie that the benefite of Redemption extends it selfe to Gentiles as well as to Iewes: or distributiuely, signifying that some of all Nations, Conditions, Ages, Seres, haue that benefite, not that euery singular of all kindes, but the kindes of all singulars, are made partakers thereof. So then, not the world, that is, not euery man and Woman in the World, haue interest in the

blessing

Rom. 11.7 blessing of Christ, but onely the Elect of God.

This Church is called Holy, partly because it is cloathed with the righteousnes of Christ imputed, and partly because it is gouerned by the Spirit of Christ, by the which euery member thereof is quickned, and made able in some measure, in truth, to hate sinne, and to loue, and follow that which is good: It is called Catholique, that is Vniuersall; because all the Saints and Elect, of all times and places, doe belong vnto it, as to one Body. And this we professe to be One, because there is one Head, which is Christ, one Eph. 4.4. Body, one Spirit, one Faith, one Hope, one Loue, &c. Part whereof is now in heauen Triumphing, which are the soules of the Saints departed; and part fighting and Militant here on earth, in the Spirituall warfare against the world, the flesh and the deuill.

Vse 1. All happy-making promises are made onely to the Church; All shall not be saued: labour to be of that number, whose are the promises, if thou wouldst be saued.

Vse 2. It is a great comfort, that of all sorts

sorts of men, some are of this Church, which is washed with the Blood of Jesus: the Gentile, as well as the Jew, the Servant as well as the Maister, the Poore as well as the Rich: For there is no respect of persons with God, but in all Nations, such as feare him are accepted, be they one or other: As God respects none for their riches or great place, so he reiects none because they are poore and base: Indeede in this world the poore haue the least part; but in Christs benefites, the Beggar (believing) hath as large and good right as the King: For wee are Citizens of a Kingdome which is not of this world: God is not onely the God of the Mountaines, but of the Vallies also: And the Spirit bloweth where it listeth. Yea, many times God breatheth Life and Grace, on a poore contemptible wretch (as the world accounts) as on Lazarus, and passeth by such as go in velvet coates, as Dives. Remember, Christ is not thine, because thou art rich, or great, or beautifull, but because thou Beleeuest. It is faith makes the poore Beggar as rich in Christ, as thy selfe: for God hath chosen the poore also, to make them rich in faith, and partakers of his

Act. 10. 34. 35.

Ioh. 18. 36

Iames 2. 5.

King.

kingdome. Art thou rich: despise not thy Beggar or poore Beleeuer, who if thou beleeuest not, is better then thy selfe: and though in the things of this life, (according to Gods ordinance) thou hast the start of him, yet in Christ he is thy equall: for in Christ, there is neither Circumcision, nor Uncircumcision, bond, nor Free, &c.

Col 3 11.

Art thou rich? Labour to be rich in faith, rather then in gold, for thou and thy money may perish, but by faith thou shalt be saued. Art thou poore? Comfort thy selfe: Thou hast a right in a heauenly inheritance, where thou shalt equally share with the greatest King, and let it prouoke thee to so much the more care to please him in all things, who hath chosen thee so base, and called thee so vnworthy.

Vse 3. The Church of Christ is a holy Church: Marke then. If thou beest not holy in heart and affections, in life and conuersation, but a prophane wretch, thou art also a damned wretch, if thou so continuest; thou art no part of this Church, for

Ephe. 1. 4. 2 Tim. 1. 9

Christ hath chosen vs that wee should be holy, and he hath called vs with a holy making calling: Examine therefore thy selfe. The Church, by Salomon, is called a

Cant. 4. 12 13.

Garden

Garden enclosed, full of the sweetest Flowers and Plants: Now if thou beest a Blasphemer, a Lyar, a Backe-biter, &c. If these be the Flowers which grow in thy Garden, thou art the Devils Dunghill, thou art none of the Church: The Church is called, a Doue vndefiled: If thou beest filthy, vncleane, a Fornicator, a Strumpet, an Vsurer, an Oppressour, Couetous, Cruell, Vnmercifull, &c. Thou maist be a member of the Kite, Vulture, or rauenous Cormorant, but not of Christs spotlesse Doue, which is his Church. The Church is the Bodie of Christ. If thou beest a Drunkard, Ryotous, a breaker of the Sabaoth, a contemner of Religion, and such as doe professe it, &c. thou art a limbe of the Diuell, not a member of Christ, vnlesse thou wouldest make the Body of Christ a monstrous body, like the Image of Nebuchadonosor, which was part of Gold and Siluer, part of Iron and Clay. Remember then, Christ is the Head of his Church, if thou receiuest not grace from him to Sanctification, thou art none of his. Christ is the King of his Church, out of the Church the Diuell raignes: If thou obeyest not

Christ, but the Diuell, how art thou Christs? Nay, how art thou not the Diuells?

Quest. *You say that the Church is a company of such which are Predestinated to Eternall Life: What meane you by Predestination?*

Ans. By Predestination of men, I meane the eternall purpose of God concerning Man-kind fallen and corrupted, whereby, for the setting forth of his glory, he appointed some to Saluation, with the meanes whereby they should obtaine the same, which is called Election; and some to damnation, which is called Reprobation, Rom. 9. throughout the chapter.

1 Thes. 5. 9

Quest. *What is Election?*

Ans. Election is the most free and Eternall counsell of God, whereby hee choseth some, which were falne in Adam, and predestinateth them to Grace and glory by Iesus Christ.

Luk. 10. 20
Rom. 8. 30 & 9. 11. & 11. 5.
2 Pet. 1. 10
Eph. 1. 2, 3. &c

Qu. *What is Reprobation?*

Ans. It is the most free Counsell of God, whereby hee determined, not to chuse, but to passe by some, fallen in Adam, and to leaue them in their guiltines

and

and corruption, and in the end to condemne them for their sinnes. Rom.9.21 22. 2 Pet.2.8. Iude 4.

Qu. *Do you then thinke that men were ordained to life or death before they were borne?*

Anſ. Yea verily that I doe. Rom.9.11.

Queſt. *Doth not this bring in a neglect of all godlineſſe, and make for them which ſay: If I be predeſtinated to life, I ſhall be ſaued whatſoeuer I doe, if to death, I ſhall bee damned in like manner, therefore I will liue as I liſt?*

Anſ. God forbid: For wee teach that men are not onely predeſtinated to the end, but alſo to the meanes. They which are ordained to Life, being alſo ordained to Grace, whereby they obtaine it: and they that are ordained to death, being alſo ordained to be left in their corruption that they may be damned. Ephe.1.4.

Expli. That there is Predeſtination, which is an ordaining of a thing, to this or that, before it be extant, appeares in the doctrine of the Prouidence of God. And that it is to bee referred to men in the two branches of it, Election and Reprobation, is manifeſt in the Anſwere. To deny it, were to deny that wiſedome in God, which we attribute to wiſe men, who thinke of nothing, but to ſome ends,

which they haue before propounded in themselues: Much more doth God determine afore hand, what he will doe, and why: appointing euery thing the fit vse to which it shall serue, and the certaine end to which it shall attaine, with the meanes leading thereto.

This doctrine is to bee taught in the Church soberly, and discreetly according (not to the curious inuentions of men) but the Scripture, in as much as the wisedome of God hath reuealed it, and then we are bound to take knowledge of it. And because it is the very foundation, and ground-worke of all our certainty, and assurance, in Christ, concerning heauenly things.

Deu. 29. 29

The Order of Predestination I take to be this. First, that God first purposeth his owne Glory, which is the vtmost end of all things, then for the effecting hereof, that he purposeth to create the world, and in it man, whom hee purposeth to create perfect, but mutable; to suffer him to fall, and all Man-kinde in him; and then out of Man-kinde fallen to chuse some in Iesus Christ, to manifest the glory of his mercy in them, and not to chuse the rest,

rest, but to leave them in their guiltinesse and corruption, to manifest in them the glory of his Justice: For as it is Mercy to be elected in Christ, and so saved: So it is Justice to be reprobated and forsaken. Here remember, that though we cannot speake, write, or conceive of the Will of God herein, but by setting downe one thing after another; yet there is no such thing in God; but after an incomprehensible manner, he doth will all these things at once.

We say that Election and Reprobation, are the free Counsell and Purpose of God, &c. Because we are stedfastly to acknowledge, that the Will of God is the first & principall moving cause of al things. For nothing can be, but God willing it to be, either by effecting it, or suffering it.

I make the Subject of Predestination, Election and Reprobation, to be Man, and fallen, and corrupted. Which I suppose, in the uttermost of my weake understanding, to be the safest and plainest way in this intricate, and waighty Point. Which mine Opinion, I will be bold to lay downe, and to prove, as briefly, and plainly as I can, willingly, and with all

due respect, submitting my selfe in this and in all the rest, to the censure and iudgement of the Learned, according to the Scriptures: I conceiue then that in Nature, first God willeth a thing to be, before he ordaineth it to this or that end. I doe not say that a thing must be extant before God determine of it, but that God willeth it to be extant, else Gods decree should be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kind in Election and reprobation, hee considered him, as standing in his created perfection, or as fallen from it: Not standing: Therefore fallen.

The second proposition, that God considered not man standing, is proued by the wholetenour of the Scriptures, where in God promiseth to such as stand, so long as they stand, the continuance of his fauour, and therefore not to forsake them. Now so to promise, and yet whilst they stand to decree to forsake them, and that to damnation: I see no waies to reconcile, and to saue the Honour of the Truth of God. If any shall say, that such promises

are

are made onely to such as are called: I fully deny it: In as much as unto Adam standing in his integrity such promise was made, inclusively in the prohibition, Gen. 2.17. according to the nature of all Commandements. The prohibition or Negative including the precept, or Affirmative; and the Threatning against the same including the promise to the obedience: and contrarily. If the absolute Soveraignity and Power of God be pleaded: I answer; That the argument followeth not from the Power of God, unless they can shew the revealed Will of God, for it in his word; which I am perswaded is impossible to be done, though they should be suffered to instance in their owne conclusion. I doe acknowledge an infinite Power in God to doe what he will: and an infinite Right and Authority to bring that Power into Act: But such a Power or Right, which impeacheth or fighteth with any other of the Attributes of God is not to be granted.

Gen 2.17.

If you aske whether when God had made man perfect he might not out of his absolute Right have brought him to Nothing? I answers: Yes: Even as the

Potter hath power to dash in peeces the vessell which he hath framed. But if you aske me, whether when God hath made man perfect, he hath not power out of an absolute conceiued right, to Reprobate him, hate him, and to ordaine him to Damnation while hee standeth in his vprightnesse: First I admonish my selfe and others, not to presume to vnderstand aboue that which is meete to vnderstand, but to vnderstand according to sobrietie: and to
Rom.11.13 remember that secret things belong to God, and things reuealed to vs. Secondly,
Deu.29.29 I answer, that as it is great presumption for the Creature to determine the Right of the Creator; so it is no lesse boldnesse, to ascribe a right or Power vnto him not agreeable to his reuealed will. And therefore I affirme, that vnlesse it were to be shewed that God hath reuealed, that he will vse such an absolute Right, that it is not to be affirmed nor inquired.

Further, against the Pure Masse, or Man standing in his goodnesse, it may thus be declared. First it is vndeniable, that the vtmost end of Predestination, is the glory of God, in the manifestation of his Mercy in Election, & in the manifestation

of

of his Iuſtice in Reprobation. Secondly, it is certaine, That the end moueth the Efficient or Agent: and that ſo far forth as it moueth, it ſelfe is in the kinde and nature of an Efficient cauſe. From hence it euidently followeth, that Election is an Act of Gods mercy, and Reprobation an Act of his Iuſtice, which is neuer without deſert, as the other excludeth Deſert. So that as it is mercy, not onely that they which are Elected are ſaued, but alſo that they which are ſaued were Elected: ſo it is Iuſtice not onely that they which are reprobated are damned, but alſo that they which are damned were reprobated.

Beſides, if God conſidered Man ſtanding, then the forſaking of Adam is the firſt Act of Reprobation, which cannot be, becauſe then the Elect ſhould be reprobated, becauſe they were all forſaken in Adam. Therefore when God conſidered mankind in Election and Reprobation, he conſidered them not ſtanding. And thus much for the proofe of the ſecond Propoſition: now we will proue the Firſt maintaining the corrupted Maſſe, and not the Naked, to bee the ſubiect of Predeſtination.

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The first Proposition was; that in Election and Reprobation, God considered man either standing in his created perfection or falne from it. The truth of this is grounded vpon the Rule before mentioned, namely, that God willeth a thing to be, before he ordaine it to this or that particular end. Euen as euery obiect is before the Act which is about the same. But man neither was but in an Estate of holinesse or sinne, therefore in one of those estates to be considered. They therefore which deny this proposition, holding the naked Masse, must proue that there was such an Estate of Man: which I am sure is impossible. I would not therefore affirme that the naked Masse is the Subiect of Predestination, or that God passed by men onely as they were men, and not as they were corrupt.

Further, it may be thus argued against the Naked Masse. The subiect of Gods Predestination is not a meere notion. But the Naked Masse is a meere notion. Ergo the naked Masse is not the subiect of Gods Predestination. I know it is possible for vs to abstract Man from his Godnesse, or ill qualities: but it is onely in

conceit:

conceit: But that God predestinated a conceit of Men, or Notions onely of Men, I thinke was never yet affirmed.

Besides, it is agreed on all sides, that the first act in Reprobation, is a purpose to passe by, or to forsake. From hence I would thus reason. In the Execution of the Decree man is passed by as he is corrupted: Therefore (for the agreement of the Decree and the Execution thereof) when God did decree to passe by men he so considered them. If any shall affirme, against the first part of this Argument, that the first act of Reprobation in the Execution of the Decree, is the forsaking of Adam in his integrity and the permission of the fall. I answer that it cannot hold: Because that this passing by, or denying of grace is spoken in relation to some grace that is bestowed on the Elect, in which respect the Reprobate are passed by. But there is no grace opposite to the permission of the fall bestowed upon the Elect. Therefore the permission of the fall, is not the first act in Reprobation; but it inviolably followes hereby, that the Decree of the permission of the fall, is in order of nature before the Decree of Election and Reprobation.

More-

Eph. 1. 4.

Moreouer, S. Paul saith, In whom (that is Christ) he hath chosen vs: that is, saith M. Beza, hee hath purposed to chuse. From hence I thus dispute. The consideration of sinne in the Diuine vnderstanding, is before the consideration of Christ to be our Mediator and Head. But the consideration of the Predestination of man is not before the predestination of Christ. Therefore the consideration of the predestination of man, is not before the consideration of sinne. The proposition is plaine, because Christ was appointed for the taking away of sinne. And as M. Beza excellently saith in the place before quoted, It is necessary that the ordination of the remedy should be after the consideration of the disease. The Assumption or Minor is manifested by this Scripture. That when God purposed to elect vs, he purposed to elect vs in Him: not out of him. Making Christ not onely the foundation of the execution of the Decree of Election, but of the very making it. And it is the opinion of Polanus, that Christ was elected to be our Head, before we were elected at all. And to this effect master Caluine seemeth to me to expound the place of

Paul

a Bez. *Ann. in Eph. cap. 1. v. 4. Necesse est vt remedij ordinatio sit morbi consideratione posterior.*

b Amandus Polanus *in Analy. Mal. ca. 1. v. 2. Et in libello de Præd. Electio (inquit) est 1. Christi 2. vnitorū Christo, & paulo post: Caput dari oportuit prædestinandis ad salutem, in cuius ordine, perfectione, & virtute, prædestinandi consisterent.*

Paul to the Eph. When Paul (ª saith he) teacheth that we are elected in Christ, before the foundation of the world, he taketh away all respect of our worthines: and it is as if he had said, Because in the whole seed of Adam the heauenly father found nothing worthy of his Election, he turned his eies vpon his Christ, that he might chuse as members out of his body, those who he would take into y fellowship of life. Againe, it is mercy to be elected. But Mercy presupposeth Misery. And so ᵇ B. Beza saith, Mercy sheweth that the miserable were elected. And so are the signification of the words in Greek vsed in the place of the Romanes, which are translated, shewing mercy and hauing compassion ᶜ.

Also thus. Reprobation is an Act of Gods iustice, but without the consideration of sinne there is no act of Iustice. Therefore without the consideration of sinne there is no Reprobation. If any shall distinguish of Gods Iustice that it alwaies signifieth not his Distributiue Iustice, but sometimes the vniuersall Rectitude of his Nature. I answer; that so it cannot be vnderstood here; for then wee might say it were Iustice to bee Elected, which

ª Caluin. Instit. lib. 3. c. 22. sect. 1. Paulus cum docet nos in Christo electos, &c. proinde est ac si dicerit, quoniam in vniuerso Adae semine, &c. in Christum suum oculos vertisse, vt tanquam ex eius corpore membra eligeret, quos in vitae consortium sumpturus erat.

Ro. 9. 15. 16.

ᵇ Bez. Annot. in c. 9. ad Rom. v. 15. Misericordiae miseros electos, fuisse ostendit

ᶜ Ἐλεήσω Οἰκτειρήσω.

which the Scripture saith not. And it is a iustice opposite to Mercy, but in a generall sense it includeth mercy also.

Or thus. The Decree of Reprobation is a Decree penally to forsake. But without the consideration of sinne no man is penally forsaken: Therefore without the consideration of sinne, there is no Reprobation. Of the second proposition there is no doubt: and the first is grounded vpon a distinction receiued, and acknowledged on all sides, which is, that Desertion is either of Triall or punishment. A third is not found: But Reprobation is not a Desertion of Triall: for thus are the Elected also forsaken. Therefore it is a forsaking of punishment. Of which is the Rule: They which are forsaken of God, doe first forsake God.

A deo deserti deum priores deserunt.

And if Testimonies of learned men were in this case, either to be numbred or pondred; the opinion of the corrupted Masse must néeds be the truth. For first Augustine seemeth directly to haue been of this mind: who comparing mankinde in Election and Reprobation to two debters: inferreth this, that All mankinde is a Masse of sinne, indebted to the Diuine Iustice:

Augustinus *lib. 1. ad Sim. q. 2. Vniuersum Genus humanum, vna quædam massa peccati, supplicium debens diuinæ Iustitiæ, quod siue exigatur siue donetur nulla est iniquitas.*

Iustice: which Debt whether it be exacted or pardoned there is no Iniquity. And in another place. Out of the same whole Masse damned originally, God as a Potter hath made one vessell to Honor, another to dishonor. And againe. The whole Masse oweth punishment: so that if damnation should be rendred to all, it should not vniustly be rendred: which clause if God haue elected before the consideration of the fall, cannot stand: for it is iustice with God to saue them which he once hath elected: and therefore it could not be but vniustly done, in regard of his promise, if they should be damned.

Idem de Ciu. D. l. 15. ca. 1. Ex eadem Massa tota damnata originaliter, Deus tanquam figulus fecit aliud vas ad honorem, aliud ad contumeliam. Idem L. de Natura & Gra. omnis massa pœnas debet, & si omnibus damnationis supplicium redderetur, non iniuste procul dubio redderetur.

Gregorie, cited by Master Perkins, in his Treatise of Predestination, saith; that God being a Iust creator vnto all, after an admirable manner hath fore-elected some, and forsaken others in their corruptions.

Gregorius Comment. in 1. Reg. cap. 4.

Angelome also affirmeth. That Christ by his secret dispensation hath out of an vnfaithfull people, predestinated some to euerlasting liberty, quickning them of his free mercy, and damned others in euerlasting death, in leauing them by his hidden iudgement in their wickednesse.

Angelin 1. Reg. cap. 8.

Caluine

[a] Caluine that thrice reuerend Man, to this purpose plainely concludeth, that the perdition which the wicked doe vndergoe through predestination, is most iust, because they are not vnworthy to be predestinated to that condition.

[b] Peter Martyr vpon the ninth to the Romanes, is directly of this minde, and so expounded and applieth Saint Augustine.

[c] Oleuian witnesseth the same, in his definition of Election. Election (saith he) is the Eternall and Immutable Decree of God, whereby he propounded freely to deliuer from sinne certaine men, in their time brought foorth and fallen; and those being separated from the filthie sinke of the rest, to engraffe into Christ, &c.

[d] Gualter also speaking of the Election of Iacob: It must be so (saith he) that the decree of God may remaine firme, of the which no other cause can bee rendred, then the free will of God, who out of the lost and vndone Masse of mankinde would chuse his, and them effectually call.

Paraeus most strongly auoucheth in diuerse places, that the corrupted Masse is

[a] Calu. Inst. lib. 3. c. 23. sect. 8. *Quia non indignos fuisse, certum est qui in eam sortem predestinarentur, iustissimum quoque esse interitum quem ex praedestinatione subeunt, aeque certum est.*

[b] Pet. Mar. com. in Ro. c. 9.

[c] Gas. Oleuiani notae *in Epistolam ad Rom. editae* Theo. Bez. in v. 11. c 9 *Electio est aeternum dei decretum, quo proposuit certos quosdam Homines, suo tempore productos, & opera Diaboli, in peccatum & mortem vna cum aliis voluntate libera lapsos, liberare &c.*

[d] Rod. Gual. *Archetyp. Hom. in Epistolam ad Rom. c. 9. in v. 10. 11. 12. 13. Hoc ita oportuit fieri, vt Dei decretum ratum maneret, cuius non alia causa assignari potest, quam libera dei voluntas, qui ex perdita humani Generis Massa suos eligere voluit, & eosdem efficaciter vocare, &c.*

the

the subiect of Predestination, as the learned well know, one place shall serue for many.

There are two Acts (saith he *) of the diuine good pleasure of Election, both of them positiue and mérely of good will: The first, of hauing mercy vpon some out of the Masse of Perdition: The second, of directing them to eternall life in Christ. For the obiect of Election was the damnable masse of Man-kinde, in the which that God might attaine the end which hée propounded, namely, the glory of his mercy and iustice: he decréed this way and order of meanes; first, to make man according to his image: secondly, to suffer man so made, to be tempted, and to fall into sinne and death: and then mercifully to chuse some out of man-kinde so fallen, whom by infallible means he might bring to eternall life; the rest being left in perdition, and iustly damned for their sinnes.

* Pareus comment. in Epistol. ad Rom. cap. 9. & Decur. Collegior. Theolog. col. 1. disp. 10. & col. 2. disp. 14. & col. 4. disp. 6. & col. 7. disp. 6. & col. 9. disp. 3. vbi hæc verba. *Actus diuini huius beneplaciti (nẽpe electionis) quasi duo sunt: vterq; positiuus & merè* ἀνάκητος *1. aliquorum ex massa perditionis miserendi: 2. Eosdem ad vitam æternam in Christo dirigendi. Electionis quippe obiectum erat damnabilis massa humani generis, in quo Deus vt finem propositum (misericordiæ & iustitiæ gloriam) consequeretur hanc viam & ordinem mediorum decreuit: vt innitio hominem conderet ad imaginem suam: conditam permitteret tentari & labi in peccatum & mortem: ex lapso genere humano aliquos misericorditer eligeret, quos per media infallibilia, ad salutem æternam dirigeret; reliquis in perditione relictis, & iuste propter peccata damnatis.*

Bucanus is very direct for the corrupted Masse,* in his definitions of Election, and Reprobation; and also, where he hath these words. Election (saith he) is of them which are vncleane and wicked in the sight of God: for he chose vs, that we should be holy and blamelesse, *Ephes.* 1.4. And seeing that he chose vs before the making of the world; it must needs be that God set before him all men which were to be: and considered them as they were to be wicked and cursed: and that so he chose some out of the common masse and sinke of men, freely for the good pleasure of his will, leauing the rest in sinne, and vnder the curse.

* Tilenus is also wholly this way, who sheweth this to be the order of Predestination; namely, that God first purposed the manifestation of his glory: and then, appointed to bring the same to passe by the Election and Reiection of Angels and Men, made at first according to Gods image, and afterwards falling from the same. Also he directly affirmeth, that while God reprobateth the reprobate, he consi-

* Bucanus loc. com. lo. 36. de Præd. qu. 15. & 34. etiã qu. 20. Vbi hæc verba. *Electio est immundorũ & impiorũ in conspectu Dei. Elegit enim vt simus sancti & inculpati*: Ephe. 1.4. *Cum autẽ elegerit ante mundi constitutionem, efficitur, deũ omnes homines futuros ante oculos sibi proposuisse, & quatenus futuri erant impii & maledicti, eos etiã ita considerasse; atq; ita quosdã ex hominũ communi massa & colluuie, eosq; gratis pro beneplacito voluntatis suæ elegisse; aliis in peccato & maledictione relictis.*

* Tilenus Syntagm. disput. Theolog. Editionis secundæ par. 1. disp. 29. Thes. 2. *Deus proposuit sibi primũ gloriã suam illustrare: deinde constituisse, Angelorũ, & hominũ secundũ imaginẽ suã conditorum, sed ex hoc fastigio prolapsorũ electione, & reiectione id potissimum efficere*: Et Thes. 11. Eiusdem Disp. *Reprobos, dum reprobat, vt iam corruptos considerat*: plura etiam ibidem vide in eandem sententiam.

dereth them as euen then corrupt.

Whereas in the same disputation he ma- Thes.10.39
keth the Creation of man according to the image of God, and the fall &c. to be meanes whereby God bringeth to passe his counsell of Predestination. And therefore that the purpose or decree of Predestination, is before the decree of the Creation and of the Fall. The answere is ready, namely that the meanes are to be distinguished; some are meanes of Preparation, of which sort are the Creation and Fall: some of Execution, of which sort are the rest by him there set downe.

Doctor Willet, a learned man of our own Country, after a great deale of paines in searching into this point: hauing before published his opinion otherwise, doth at the last rest in this of the corrupted Masse, as the most safe to answere all obiections of aduersaries, and as the vndoubted truth. D. *willet* in his Hex. vpon the Epistle to the Romans ca. 9.

I could also alledge Polanus, and Keckerman, with others, but these witnesses are sufficient. Now whereas some obiect that Iacob and Esau were predestinated before they had done either good or ill, and that the originall sinne, and so the fall to be excluded. Rom.9.11

I answere, denying the consequence: Because in that place the Apostle dealeth onely against workes which should be done after they were borne, which the Iewes stode much vpon: as the very words themselues, and the consent of all Interpreters doe declare.

Rom. 9. 15. 16. 17. 18. Some obiect, that Paul attributeth Election, and Reprobation, to the will of God onely: and so they conclude that sin is not the cause of the decree.

First, I desire that it may be obserued that properly in that place Paul rendreth a reason, not of Election and Reprobation, simply considered, and seuerally, but relatiuely, as namely, why Esau should be rather reiected then Iacob, seeing both are of a like condition; and so Master Beza expoundeth, though I deny not but by good consequence the other also may thence be euinced.

Bez. Ann. in Ep. ad Rom. ca. 9. & 15. *Si quis roget cur hos potius quam illos amori destinauit, reuocat nos Paulus ad ipsius voluntatē, &c.*

Secondly, I willingly graunt all, for though I holde the corrupted Masse to be the subiect or obiect of Predestination. Yet I also holde that the corruption is not the cause of the decree.

And here it is to be noted, that, whereas in the writings of many learned men, treating

treating of this poynt, these phrases are often vsed, that God elected and reprobated, without any respect of sinne: that such manner of speaking may conuenientlie be thus interpreted, namely, of the respect of actuall sinne, as Pauls meaning is in the 9. to the Romanes, or in respect of sinne Actuall or Originall, to be the cause of the decree.

Farther, some thinke that Pauls attributing Reprobation to the absolute power of God, conuicteth our assertion of the corrupted Masse. To them I answer: First, that I acknowledge God to haue an absolute power ouer his creature, to do with it what hee will, as I haue before declared. Rom 9.10. 21.

Secondly, that this opinion is so farre from diminishing it, that it doth more illustrate the same. For it is more to decree the saluation of some that deserue in themselues to be damned, then to decree the saluation of them that deserue nothing at all.

Thirdly, the Text nothing conuicteth my opinion: The meaning whereof is briefly this: The Apostle had before shewed, that God hath mercy on whom

hee will, and whom hee will hee hardeneth, *Ver.* 18. Hence the Reprobates say: If this be so, why are we then reproued? And why doth God complaine of vs for breaking his will? If he would haue giuen vs grace, we also would haue beleeued, *Verse* 19. To this S. Paul answereth: First, by a seuere reproofe, *ver.* 20. Secondly by a iust argument from the power of God, *verse* 21. Where the Apostle amplifieth the power, that is, the right and authority of God by a similitude taken from the Potter; wherein is a comparison from the lesse to the greater, thus: If the Potter haue power of the naked lumpe, to make a vessell to honour or dishonour, as hee pleaseth: shall not God much more haue power of a corrupted lumpe to make vessels of wrath? ἔξουσία.

Whereas therefore Maister Beza and some other are flat contrary to this my opinion and Exposition: I doe confesse, that I neuer without trembling dissent from that and other worthy men: neither durst I in this, but that many euident reasons swayed mee vnto it, besides the cloude of learned men bearing witnesse thereunto.

And

And because no man is free from error, I hope it shall bee no imputation to mee, to cleave rather to the truth, then to the authority only of men, though never so learned.

I doe willingly reverence that most worthy man, and I humbly thanke GOD that ever I saw his workes: but I doe thinke that to have befallen him in this matter, which befell some of the Fathers in some matters in their times. For before the Pelagian heresie, when the Fathers had to doe with the Manichées, (which could not distinguish betweene the substance and Nature in Man which is good, and the worke of GOD, and betweene the sinnefulnesse thereof by the transgression of Adam:) they spake the lesse variety, and deliuered some things in the commendation of Mans nature, which were not sound, as the learned know.

Euen so Master Beza, and other worthy men, very earnestly having to doe against such Sophisters, which holde forreseene faith and infidelity to be the causes of Election and Reprobation, are carried

to the defence of the naked or pure Paſte, becauſe thoſe opinions might ſeeme the more ſtrongly to confute that errour. So that euen as he who goeth about to right a yong Plant that groweth wrong, doth many times, by often bending, make it grow wrong on the other ſide: (as Baſile ſaith) ſo I iudge it to haue fallen out herein. Now, whereas Maiſter Beza, and ſome other learned men from him, expound the Potters lumpe, of the vnformed and naked lumpe of Man-kinde: it can no waies agree: For firſt, the Potters Maſſe or lumpe, though naked, is a thing really extant, and being by it ſelfe, though it neuer receiue any further informing, and though the Potter make neuer a pot of it: But the naked maſſe of Man-kinde is not a thing really extant, but onely in imagination. Therefore the drift of the Apoſtle is not ſo to compare the ſame.

Secondly, if the Potters lumpe ſhould ſignifie the naked lumpe of Man-kinde, then it ſhould follow by the ſimilitude, that GOD out of the naked lumpe, did make ſome good and ſome bad; when we know that out of that conceiued lumpe all were at the firſt made good in Adam.

But,

But if you vnderſtand it of the corrupted maſſe, it ſweetly holdeth, that as the Potter out of the ſame lumpe of clay maketh one veſſell to honour, another to diſhonour; ſo God out of the ſame lumpe fallen, maketh ſome (in themſelues corrupt) veſſels of honour, and appoynteth ſome to diſhonour.

And thus expoundeth Parcus, in his Commentary vpon the place, affirming farther, that the Expoſition of the naked maſſe is too curious and not ſound; and that it is better a great deale to vnderſtand it of the corrupted.

Parcus in explic. dubii 17, cũ 9, ca. ad Rom. *Aliqui informem humani generis materiam notari putant: ſed hoc nimium ſubtile eſt neq; ſolidum. Multo ſimplicius eſt maſſam hanc de natura corrupta accipere.*

Peter Martir alſo noteth, that where Mankinde is compared to the Potters clay it alwaies noteth his abiect and miſerable eſtate, and ſo alſo he moſt excellently appliyeth the ſimilitude of the Potters claye which is brought by the Apoſtle. The matter (ſayth he) which the Potter vſeth, is ſo baſe and abiect, that if any beautifull veſſell be faſhioned thereof, which is deſtinated to an honourable vſe, it is to bee attributed to the induſtry and Art of the Potter. But if of the ſame claye baſer veſſels be made, the ſtuffe or matter cannot complaine of wrong; for the very

Pet. Mart. Comment: in Epiſt. ad Rom. cap. 9, ver. 21, prope finem.

nature

nature of it is most abiect, &c. But if a Gold-smith should out of Gold frame or fashion a vessell to dishonourable vse, he might worthily be accused for handling so pretious matter so vnworthily.

S. Paul therefore considered man after sinne to bee made so abiect and vile, that if by the Election of God, he be advanced to the dignity of eternall glory, he ought to ascribe it not to the excellency of his nature (which is now most miserable in regard of sinne) but to the chiefe worker, which is God. But if any in the diuine Election bee passed by, and made a vessell of wrath: hee cannot notwithstanding accuse the Predestination of GOD, as though hee had béene cast downe belowe his desert. Thus farre Martyr.

If any against this Exposition shall obiect that God maketh vessels of wrath, but if the corrupt Masse be vnderstood, he should finde them made: First, I deny the consequence: For a man fallen in Adam is then made a vessell of wrath, when God decréeth his reiecting and punishment. Secondly, I am perswaded that neither M. Beza (whose obiection this is)

did euer thinke, nor any sound Diuine euer affirme, that God maketh out of the naked lumpe vessels of wrath, as the Potter out of his lumpe vessels of dishonour.

And whereas Master Beza farther obiecteth that the holding of the corrupted Masse, iniurieth the wisedome, power and constancy of God. Bez. Ann. in Epist. ad Rom. cap. 9. vers. 21.

I answere. It doth so indeed, that if any man should holde, that till Adam was fallen in time, God did not decree the Election or Reiection of men. Which opinion I vtterly abhorre, and Maister Beza's imputation holdes onely against that, as the learned by loking the place may easily perceiue.

Wherefore to holde the corrupted Masse, is most agreeable to the truth, as being grounded fitly vpon the scriptures, and witnessed by many most learned and iudicious Diuines, and not needing (as doth the opinion both of the naked and pure Masse) any fine and curious distinctions to vphold the same. Which indeede also both best stoppeth the mouth of Reprobates, and taketh away all reasoning from them: When they must acknowledge that there was matter in them

them deseruing Reprobation by the fall of Adam: and best setteth forth the rich grace of God to the Elect, the vessels of mercy, when they shall consider that there was matter in them also deseruing Reprobation.

To conclude, Election, and Reprobation, may be considered either absolutely, as that God elected or reprobated these: or relatiuely, that he elected or reprobated these, and not these. If you aske why God elected these: I answere, that his sole will, without any the least respect in the Creature, was the cause of it: If you aske why God elected these, and not those, as Iacob, and not Esau: I answere after the same manner. If you aske why God reprobateth these rather then these: I answere as before, that there is no cause thereof in the Creature, but onely in him, which is his will. If also you shall aske why did God reprobate these: I answere, that his will also is the onely cause thereof in this sense, namely, that it was in Gods free power notwithstanding sinne, to elect, or not elect, to reprobate, or not reprobate: For God was not compelled by the sinne he considered in man to reprobate him,

for

for he might haue elected the same man in Iesus Christ, if he had pleased. And yet this we adde, that in reprobation of these, God had respect to mans sinne (not actuall infidelity or sinne, but originall) not as a principall efficient, or as a cause first moving, for God might haue not reprobated, if he had so pleased: but as a cause deseruing reprobation, or as a necessary condition in the obiect, without which God will not reprobate any. For neither doth God in time deny his grace to any, but to those who deserue to be denyed: neither decrées he before time to deny it, but vnto such. And whereas some will say, an vniuersall cause bringeth forth an vniuersall effect: If then sinne be vniuersall, why is not Reprobation? I answere, that an vniuersall cause bringeth forth such effect actually, if it be not hindered by a superiour ouer-ruling cause. And so I yéelde that it is the nature of sinne to depriue all of Grace and Glory; and would haue this effect vpon all man-kinde, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomlesse mercy to accept of some, and to elect them in Christ. Rom 3 23.

Vse 1.

Vse 1. Beware of searching too farre into this deepe, without the light of the Word: The plaine way is the safest, and in as much as the Scripture hath more sparingly spoken of Reprobation then Election: Woe thou labour more to make thy election sure vpon good grounds, then to conceiue euery quiddity of men concerning Reprobation.

Vse 2. If thou findest vpon good grounds, that thou art elected: for euer acknowledge the rich mercy of God vnto thee: who wert deepe enough in Adams transgression to be damned; if God had not of his free loue discerned thee: therefore let it binde thee to all humility (seeing thou hast receiued all) and all thankefulnesse to him that hath shewed thee such mercy.

Vse 3. Beware of that damnable speach of prophane men, who say: If I be predestinated, and Gods decree must take effect, then I may doe what I will: for if I be appointed to saluation, I shall be saued: and if to damnation, I shall be damned, whatsoeuer I doe. Which is all one, as if one should say, God hath decreed that I shall liue or die; If he hath appointed life,

life, I shall liue, though I eate not at all, or though I eate poyson: if he hath appointed death, it is not eating or not eating will saue me: therefore I will either not eate at all, or I will eate poison: then which collection there can be nothing more sottish.

If a man be reprobate, he shall certainly be damned, doe what he can: 'Tis most true. But yet remember, such an one, can (nay will) doe nothing, but that which shall more and more bring his damnation vpon him: For the horrible disease of sinne, not being healed by Christ (as it is onely in the Elect) must needs bring forth fruit vnto death. Indeede if a Reprobate, had power to doe good and to repent, and yet for all that, and doing so, he should be damned by the necessity of Gods will, there might be some colour: but to be reprobate is to be left in originall sin, which is the fountaine of all transgressions, and the persons so left, are iustly so left, because they are left guilty in Adam, and can doe no good vnlesse God did giue them new grace, which he is not bound to doe, and they haue deserued not to receiue. Likewise, if a man be elected, hee must needs

needes be saued, not that God hath elected to saue any absolutely without grace; but whomsoeuer he hath elected to saue, he hath elected also to beleeue and repent, that they may bee capable thereof. For God did as well decree the meanes whereby we should be saued, as that we should be saued: which meanes are the merits of Christ, effectuall calling, Iustification, Faith, Repentance, &c. which whosoeuer attaineth may certainely conclude that he is elected, and shall be saued, as hee that wanteth them to the end, may certainely conclude, that hee shall not bee saued, and therefore neuer was elected. Wherefore, by the markes of Sanctification, make
2 Pet. 1. 10 thy Election sure, as Peter aduiseth thee:
Phil 2, 12. &c. And make an end of thy Saluation with feare and trembling, as Paul counselleth thee.

Qu. *Are then all which are in the Church of God on Earth, predestinated to life eternall and effectually sanctified?*

Ans. No: onely those are predestinated
Mat. 13. 24 25. to life, and effectually sanctified, which are of the inuisible Church, many are in the
Mat. 22. 10 visible which are hypocrites and profane.

Qu. *Are there then two Churches, one*

which

which cannot be seene, and another visible, which may be seene.

Ans. No: there is but one Church which in diuers respects is said to be Inuisible or Visible.

Expl. Whosoeuer are of the Inuisible Church, are holy; not all that are of the visible Church: which two tearmes of visible and Inuisible, are in diuers respects giuen to the Church, which is but one: euen as if you should say, the same man to be inuisible in regard of his soule, and visible in regard of his Apparell, and outward shape. Thus the Church on Earth is said to be Inuisible, in regard of the inward essentiall forme, which is sanctity, which cannot be seene with mans eie: or Visible, either in regard of the particular companies professing Christ, or in regard of the outward forme, which is the ministery of the Word and Sacraments, by the which it is visible, because these being the meanes whereby it is gathered and gouerned, are visible. Mat. 22, 18 Rom. 2, 28. 29. & 9. 7. Heb. 12, 14 1 Ioh 2, 19 2 Tim. 2. 19 Rom. 2, 29.

Vse. Examine how thou standest in the visible Church; for many are called but few are chosen: and many are in the visible, which are not of the Inuisible, as

the Lées are in the Vessell, which are not wine, nor of the wine. It is not enough to be in Gods field, vnlesse we be good wheat: not enough that we be in the body, vnlesse we be members: For if we be Wennes and Spots, we must be purged and scowred off: not enough to be in Gods floore, vnlesse we be good Corne: For he will gather the Corne into his Barne, but the Chaffe hee will burne with vnquenchable fire: so, not enough that thou art among the Saints, vnlesse thou be a Saint. For Cham was in the Arke, Saul among the Prophets, Iudas among the Apostles, and yet these are damned: So thou must be baptized, and ioyned to the visible company of the faithfull: yet if thou want the Spirit, which quickens al the true members of Christs body, to holinesse and righteousnesse of life: thou art but a withered branch, to be cut off and cast into the fire: Looke therefore to thy standing.

Question. *What call you the inuisible Church?*

Ans. It is the vniuersity of the Elect and Regenerate, which doe at any time, or in any place, professe and truely haue

faith

faith and conuersion to God.

Qu. *What is the visible Church?*

Ans. It is a company embracing and enioying the Ministery of the Word and Sacraments, and professing the Gospell.

Qu. *What are the true notes of a true visible Church?*

Ans. The true, proper, and essentiall notes of a true Church, are two, namely, The pure and incorrupt Ministerie and profession of the Word: and, the lawfull Administration of the Sacraments: to the which some adde Discipline. Mat. 28. 19 Acts 2. 42. 46. Ephe. 5. 25. 26.

Expli. Vnto those Scriptures in the answer, which shew that the lawfull vse of the Word and Sacraments, are the two genuine notes of a true Church: because the Primitiue Church is so in them described. You may adde concerning the Word, these: Iohn 8. 31. and 10. 27. and 14. 23. 1 Corint. 4. 15. Ephes. 2. 20. 1 Tim. 3. 15. And of the Sacraments, these; 1 Cor. 10. 16. and 12. 13. So that wheresoeuer there is a Company preaching and professing, that IESVS Christ the Sonne of Marie is the Sonne of God: Christ the Lord, by whom

onely and alone they seeke to be saued: that Company is a true visible Church, though there be many corruptions in the same. Simon Magus was by Baptisme receiued into the Visible Church, for an outward profession of Christ in word. And the Corinthians were a true Church, euen then when they abounded with grosse corruptions: as Paul denieth not in his Epistles written vnto them.

Acts 8. 13.

These notes haue their degrees: the more pure they are, the more pure is the Church which hath them: the lesse pure they are, the lesse pure is a Church to be accounted: and where they are not at all, or wholly adulterated, there, either is no Church, or a very corrupt one: Now though Discipline be allowed, and necessarily required to the well being of a Church: yet a Company holding Christ, and maintaining the Scriptures, though they should want Discipline, are a true, though a defective Church. It is the duety of the Church, to vse Discipline: but as a wife ceaseth not to be a true wife, for the neglect of houshold gouernment, so long as she keepeth the mariage oath to

her

her husband vnbroken: so a Church ceaseth not to be a true Church for some faults, or neglects, so long as she acknowledgeth her head Christ, according to the Word.

Vse. Withdraw not thy selfe from the fellowship of the Churches of God: and if thou hast depraued the Church of England, and separated from it: repent of thy rash and vncharitable censures: Remember what great things God hath done for the Church thou despisest: and spit not in her face that hath brought thée forth to Christ. Remember that God hath alwaies preserued a seed of Christ in our land, euer since the first conuersion therof from Heathenisme: which, as a little leauen, lay a long time hid in three pecks of meale, as our Sauiour speaketh: till at the last, by the hand of a King, it began to sowre the whole lumpe. And after him, remember how God raised him vp a Iosias to finish his fathers beginnings. Afterward, how it was watered with the bloud of as famous Martyrs as euer the world saw. Then thinke how God miraculously preserued, and gaue a Queene to nurse this Church, labouring, and almost fainting

Henry 8.

Edward 6.

Queene Elizabeth.

vnder afflictions: yea such a Queene as he neuer stablished in the Throne of any Kingdome, since the day of Adams Creation. And then consider, how that when we reckoned that all our happinesse had bene ended, and expected nothing but dissipation, fire, sword, blood, and the ruine of Church and Common-wealth: euen then the Lord, beyond all expectation, sent amongst vs, a most tender Father, our most gracious Soueraigne King IAMES (whom God long preserue) vnmatchable for mildnesse of Gouernment, vigilancy, care for the good of all his subiects, deepenesse of iudgement, soundnesse of Religion, and (together with many other blessings, whereby we are blessed in him) for incomparable learning; hauing, to the admiration of the world, with his owne Pen, defended and aduanced the truth. And if thou standest vpon a right constitution, remember that the replanters of the Gospell here, were Kings and Princes, and not without the preaching of the word. Remember that the people of the land were not conuerted from Paganisme by them, as such which had no knowledge of Christ, but from Papisme,

vnder

vnder which they had some knowledge of him. Remember that if the Church were not rightly constituted by Queene Elizabeth, neither was it by King Henry the eight, and King Edward the first, and so thou wrongest the ashes of the Martyrs, as if they were not Martyrs of Christ; but of Antichrist: And say that there was something wanting in the first constitution: cannot God forgiue it? May, hath he not forgiuen it? How darest thou say the contrary? Remember these things, and stay thy tongue from reuiling Israel, and thy foot from withdrawing thy selfe from the people of God. If thou wouldst haue Discipline, we are not without it, though without that of thy deuising. If thou wouldest haue the preaching of the Word, we haue it, I may boldly say, as soundly and powerfully in all the chiefest Cities and Townes, and in many other places, as any Church in Europe, whereby thousands are taught the true knowledge of Iesus Christ, are confirmed in the faith, and continued in holy obedience, liuing and dying in most heauenly and certaine assurance of Gods fauour, and of eternall life. Despise not then that Church,

which by the Word and Sacraments, and the discipline he hath, bringeth forth, nurseth, and bringeth vp, euen to their setting in the Land of Canaan, thousands, and that not once in twenty yeares, extraordinarily, but daily and ordinarily through the great blessing of God, &c.

Qu. *Tell me what is the Ministery of the Word and Sacraments you speake of?*

An. The Ministery of the Word and Sacraments is an office ordained by the Holy Trinity, the Father, the Sonne, and the holy Ghost, to be in the Church to the end of the world: whereby men of vnblameable conuersation, able and apt to teach, being lawfully called, doe administer holy things in publique Prayer, and thankes-giuing, dispensing the word and Sacraments.

1 Cor. 12. 28. Eph. 4. 11. 1 Cor. 12. 11. Mat. 28. 19. 20. 1 Cor. 13. 9. 10. 1 Cor. 14. 34. 1 Tim. 3. 2 &c. Tit. 1. 6. 7. 8. 1 Tim. 3. 2 2 Tim. 2. 15. 24. Ro. 10. 14. Heb 5. 4. 5 Mat. 28. 19

Expli. The Ministery of the Word and Sacraments is not an Inuention of man, but of God himselfe, for the saluation of man most necessary, not in regard of God, who is able without it, to effect his purpose: but of vs, who ordinarily without it cannot be saued, in as much as God hath once ordained by the foolishnes of Preaching to saue them which beleeue, called

called foolishnesse, when indeede it is the wisedome of God, because ignorant and euill men so account of it.

This calling is either Inward or Outward. The Inward is the good testimonie of our hearts, that not through ambition, or couetousnesse, &c. we seeke and accept of such office, but onely through a sincere desire in the feare of God, to edifie and build vp Gods Church. And this calling must be in all who would approue their Ministery to God. The outward is that which is according to the comely order of the Church, and it is Ordinary, or Extraordinary. The Ordinary is that calling which by men is administred, according to such a comely order which is agreeable to the word. 1 Tim. 3. Titus 1.

Extraordinary calling is that which is immediately from God, without the ministery of man before spoken of, as the calling of Iohn Baptist, and this is not to be expected, or pretended in an established Church: But when the state of a Church is wholly decayed, or interrupted: God doth extraordinarily stirre vp, and endue with answerable gifts, some to restore the same. There are foure rules

to

to be obserued in the examining of such a Calling: The first is concerning the time and place; whether it be there and then: where, and when, there is no vse or possibility of lawfull ordinary calling: Secondly, concerning the life and doctrine of such, that they be in more then ordinary manner answerable to the Word: Thirdly, concerning their gifts; as knowledge, Ioh. 5. 39. Wisedome, Vtterance, vndantable Cou- Mat. 7. 20. rage, that these be manifestly extraordinary in them: Fourthly, for the successe, effect, and continuance: that it bring an incredible and vnexpected blessing, in Reformation and Conuersion; notwithstanding any opposition made by the whole world, and the Diuell himselfe. Where there is an extraordinary calling pretended, and not according to these Rules, it is to be accounted a deceit and wicked imposture, and such which pretend the same to be of the number of those of whom Rom. 16. 18. Paul speaketh.

Vse 1. Art thou in the Ministery; and not able, nor apt, to teach: then know, that thou art no true lawfull Minister, but an Intruder, and an vsurper of that which belongs not vnto thee. Know

that

that God neuer sent thée, and that hee basely accounteth of thée, tearming thée in his Word, a Dumbe Dog. Know and remember that though thou possessest the roome of a lawfull Minister, yet thou hast a heauy account to make at the iudgement seat of Christ. Let my counsell therefore be acceptable to thée, and let there be a healing of thine errour. Make conscience, and giue ouer that function and office for the which thou art not fit, and vnto the which God hath not called thée. Better is a dry morsell with the basest lawfull calling, and a good conscience, then the fattest Benefice, and highest Calling in the Church, with the assured Anger of God and Hell fire. Let no man plead for thée, that thou art an honest, harmelesse, quiet man: For as an honest Cryer without a voice, an honest Messenger without legs, an honest Nurse without milke, so art thou; doing more hurt by thy silence then thou canst doe good by thy example: In very deede thou art a murderer of soules, and their blood shall be required at thy hands, if thou repentest not. Esay 56.10

Vse 2. Art thou a man enabled with gifts: Presume not though into the

Office

Office of the Ministery, without the calling of the Church: As Esay goeth not till he be sent, and Iohn stayeth his Preaching till the appointed time, and our Sauiour Christ, till he was baptized, &c.

Esay 6.6.

Luk. 1.80.

Vse 3. Art thou enabled with gifts, and lawfully called? Take well to the Ministration thou hast receiued of the Lord: stirre vp the gift that is in thee, be diligent and faithfull, cast off all impediments, as too much worldlinesse, the practise of other Callings, as Physicke, Surgery, &c. for this Calling requireth a whole man, and who is sufficient for it? The reward of the faithfull is great; the punishment of the sleathfull great also. Woe be to me if I preach not saith Paul. Woe indeed, for if he that withdraweth the corne which is for the body, shall be cursed, then how much more, they which hold backe the Mannah of our soules, whereby we should be nourished to eternall life. Preach then, but not thy selfe, or thy own deuices, but the sincere Word of God. For as he which counterfeiteth the Kings coyne is guilty of treason, so shalt thou be guilty if thou tenderest to the people such doctrines which haue not the Image Superscription, and Stampe of the

1 Cor. 9.16

Pro. 11.26

the spirit, according to the word. And let thy life be an example to thy Flocke, that they may reuerence thée, as well, when they sée thée, as when they heare thée, if thou wouldest doe good, and haue comfort of thy labours. For if thou preachest well and liuest ill, thou buildest with thy tongue, and pullest downe with thy hands. Call to minde that of the Apostle. Thou that preachest a man should not steale, commit adultery, be a drunkard, and blurer, &c. wilt thou steale, commit adultery, be drunken, and practise blury? Thou causest the name of God, the Gospell of our Lord Jesus, and thy holy Calling to be blasphemed by thy euill life. And the Lord shall redéeme his glory, and the Honour of his Gospell and of his ordinance by thy destruction if thou repentest not. Rom. 2. 21. 22.

Vse 4. Reuerence the Ministery of the Word as the ordinance of God, & receiue the Ministers in all loue and respect for their workes sake. For if thou reckonest of thy Lawyer and Physition for thy goods & bodies sake, much more shouldst thou of thy Minister, for thy soules sake; vnlesse like an Epicure thou thinkst thou hast no soule, or like a sole thou thinkest thy body & raiment

to

to be more worth then thy soule: Receiue also the Doctrine they deliuer according to the Scriptures, not as the Word of Man, but as it is indeed the word of the liuing God. Speake not euill of the Ministery of the word, neither account it as a base or bootlesse thing; For it is the Lords sliuer Trumpet to awake thee, that thou maist stand vp from the dead and liue: It is the holy Instrument of thy faith and Conuersion to God. If thou hast planted and grafted into Christ, it was by this: If thou hast to be planted, yea saued, it must be by this: For God hath pleased by the foolishnesse of preaching, to saue them which beleeue.

1 Thes. 2.13.

Ro.10.17. Psal.19.7.

1 Cor.4.11

Qu. *What are the Sacraments?*

Ans. The Sacraments are visible and outward signes and Seales instituted, and ordained of God, whereby he confirmeth to the Elect the free promise of the Gospell, and also bindeth them to the performance of duty to himselfe.

Rom.4.11. Gen.17.7. 10.11. 1 Cor.11. 23.

Qu. *How many Sacraments hath the Church of God now?*

Ans. Onely two, Baptisme and the Supper of the Lord.

1 Cor.12. 13.

Qu. *What is Baptisme?*

Acts 2.38. 41.

Ans.

Anſ. It is a Sacrament of the new Teſtament, inſtituted by Chriſt, in the which the conſecrated water repreſenteth the Bloud of Chriſt, ſealing to all that are ſprinkled therewith, into the name of the Father, the Sonne, and the Holy Ghoſt, the merite of Chriſt, remiſſion of ſinnes, and Eternall life, and teſtifying our grafting into Chriſt, and Regeneration, with therepromiſſion of our obedience. Rom. 4. 11. Col. 2. 12. Rom. 6. 3. 4. 5. 1 Pe. 3. 21.

Expli. God is the Authour of Sacraments, and none can adde any to the Word but God: Now God added them to the Word, not that the Word was not ſufficient without them, but for a helpe to our weakeneſſe, that we might have, as it were, lively pawnes before our eies, of thoſe things which wee heare with our eares (as euen Adam had ſacraments in Paradiſe; and theſe he ordained to be Seales of the couenant of Grace, which was not needfull on Gods part, who is alwaies better then his word; but it was needfull for vs; to ſuccour whoſe weakeneſſe (who in regard of our vnbeliefe, are prone to doubting) the Lord hath added them to giue vs greater aſſurance; euen as a Seale to a Writting

makes

makes it more Authenticall.

The Essentiall parts of a Sacrament, are either outward, or inward: The outward hath the signe, with the Ceremony ordained, and the Word: As in Baptisme, the outward signe is Water, the Ceremony is the sprinckling: The word is the word of Institution and Promise: Baptize them, &c. Whosoeuer beleeueth, and is Baptized, shall be saued. And the distinct pronouncing in the Mother tongue of this forme: I baptize thee in, or into the Name of the Father, and of the Sonne, and of the Holy Ghost. The meaning whereof is thus much: That, (the name of the Father, Sonne, and Holy Ghost, being called vpon) the person Baptized, is, through forgiuenesse of sinnes, receiued into the fauour of God, who is Father, Sonne, and Holy Ghost; and adopted, receiued, Sealed, Initiated, and Consecrated, into the proper Gods, Right, Family, Couenant, Grace, Worship, Religion, Faith, and fellowship of the Father, Sonne, and Holy Ghost, God, one in essence, three in Persons, to liue wholly according to his Will.

Mat. 28. 19
Mark. 16. 16.

The inward matter is the thing signi-

fied:

sied; which is both the Blood and Spirit of Christ, and our Incision, and Grafting and Incorporation into him by the Holy Ghost, with all benefits following; As imputation of Christs Righteousnesse, Remission of sinnes, Adoption, Receiuing into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the body, so the Blood of Christ washeth away our spiritual filthinesse, through the Spirit: which Spirit makes us fruitfull in good workes, and abateth our desires of earthly things; euen as water maketh things fruitfull, and queacheth bodily thirst. And this so surely, in regard of the true and Mystical vnion, of the Signe, and Things signified, by the bond of Faith; that for our assurance the worke of the Spirit is often attributed to the Signe (as Baptisme regenerateth and saueth) because such is the relation and vnion of the Signe, and the grace signified thereby, in regard of the truth of God, on the one side offering, and faith on the other side receiuing; that whosoeuer beleueth may as verily be assured of receiuing the thing signified in

his soule, as he is made partaker of the signe in his body.

Vse 1. In as much as the Sacraments are Significations, and Seales, of such excellent things, they are with all reuerence to be handled and esteemed, euen as meanes which exhibite to vs and confirme the best blessings of God: In regard therefore of their vse by institution, they are things vnualuable: though in regard of that which is subiect to the eye they be of little price.

Esteeme them, not according to their outward value, but according to the blessing annexed in their lawfull vse, and looke more vnto the gift, then the meanes or manner of giuing: For God measureth our contempt, or irreuerence in the Sacraments, not according to the worth of the Elements; but according to the benefite offered in, and by them: As the thing wherein Adam transgressed was but an Apple, but the manner of sinning, euen in that Apple, was most haienous.

As therefore men esteeme of their Euidences, not according to the value of the Paper & Wax, but according to their vse:

so are we to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: yet no Bread or Wine in the world, none, the most pretious water that is, or can be distilled, though a drop were worth a kingdome, may be compared unto these, but in the like use. Adamah and Pharphar, Riuers of Damascus, fairer then Iordan, yet cannot cleanse the leprosse: So there are many waters which comfort the heart; but none but this cleanseth the soule and saueth it. Wherefore all Ministers, Parents, and people, are reuerently to carry themselues in, or at the administration of the holy Sacrament of Baptisme: and if they slightly reckon thereof (as in its many places is used) they are to be reproued, as heinously guilty before God.

Vse 2. Thankefully receiue the holy things of God, for the confirmation of thy faith: for though not in themselues, yet by Institution they haue singular vertue hereunto. I am perswaded we often want comfort because we do not wisely vse the sacraments to their ends for the which they were appointed. Wherefore,

doubtest thou, or wantest thou comfort? Remember thy Baptisme, as Dauid when he went to fight against Goliah incouraged himselfe by his Circumcision: and go with confidence to the Lords Table; the Lord will be present with his owne Seruiance, he is able to make them effectuall, and cannot faile by them to conney comfort and assurance to thee; if thou canst doe him this honour, as to beleeue that he is able and true to fulfill all his Word: For God is faithfull and all his promises are sure; and as Bernard said: Neither doth his Word differ from his Meaning, because he is all Truth, nor his Deed from his Word, because he is all Power and Strength, &c.

Vse. Art thou baptized? then know, that thou art bound ouer to all manner of obedience to God, and to the continuall practise of Repentance, which if thou dost not, thy baptisme is voyde. God promiseth in Baptisme to be our God; but not so to be, though we liue as we list; but we for our parts promise also, to renounce the Diuell, the World, and the Flesh, and to serue him. Keepe thou thy part and be sure the Lord will not faile to keepe all his

Rom. 2. 25. 26.

his covenants on his part. But unholy breake thou thy promise, and thou shalt never taste of the good blessings of GOD promised to thee.

Whereas nothing more profitable then Baptisme, yet it profited not Simon Magus, because he wanted the inward washing of the Spirit: therefore, if thou wouldst make the best profit of thy baptisme, walke therein all holy obedience, and unfainedly repend of thy sinnes, for thou art bound unto it. Even as the Souldier by his presse-money to serve in the warres is thou by this holy worke and character, which thou hast received of God, art bound to his service.

Whou hast solemnely before God, his holy Angels and Saints, protested as much, so as thou must needs be guilty of treacherous falshood if thou performest it not. Peter thinks there words binding them to men, and Herod seemes to make conscience of an unlawfull oath: make thou conscience unto all thy oathes to God, the breaking whereof bringeth upon thy soule an eternall guilt. Shalt thou by thy sinnes blot out the stampe of God, which thou hast received? Shalt thou basely ser-

nice so GOD and be the Diuells slaue? Hast thou Gods marke in thy fore-head, and the diuels in thy heart and life? Dost thou receiue the badge of a Christian, and liuest like an Infidell? Thy Baptisme shall not saue thée; but condemne thée rather: for thy sinnes are the greater, euen as Balthasars drunken feastings were the more abhominable, for the abuse of the holy Vessells: Euen as the holy water of triall was to the suspected wife, if she were faulty, mortall and deadly: but if not, it was a blessing: Euen so the holy water of Baptisme, to such as keepe their
Num.5.11 promise in sincerity bringeth a blessing, when to such as liue prophanely, and feare not God, it is euen a water of bitternesse onto death.

Qu. *What is the Sacrament of the Lords Supper?*

Ans. The Supper of the Lord, is a Sacrament of the New Testament, instituted by Christ, wherein by the taking and eating of the bread blessed, and broken, and by drinking the wine being blessed, is signified and sealed to vs the Communion of the body of Christ crucified, and his bloud shed for vs vpon the Crosse for re-

mission of sinnes: and that being incorporated into Christ by his Spirit, wee might be more and more strengthened in assurance of eternall life.

Mat. 28. 26. 27. 28, Luke 22. 12. 20. 1 Corint. 10. 16. & 11. 14, 25.

Expli. The Supper of the Lord is that other honourable Seale of Gods covenant in Christ, by whom it was instituted: wherein are, as in all Sacraments, two things: First, the visible Element, or outward signe: Secondly, the Word. For as Augustine saith; The Word being added to the Element makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten: and the Wine blessed, distributed, and drunke of the Church, or company present. Both these are the outward signe: which though they be two materially (as they say) yet in regard of the end and forme, they are but one. Our Saviour Christ intending the nourishment of the Soule, by a similitude of the bodies nourishment, which consisted in bread and drinke.

The word is the Promise added to the Signe in these words: This is my Bodie which is giuen for you: This is my blood which &c. together with the commande-

ment in these words, Doe this. &c. The element doth represent the inuisible grace of the which the word speaketh, and the Word declareth. what the inuisible grace is, which is represented, and sealed by the Element. The outward Signe then in this Sacrament, is the Bread and Wine as I haue spoken. The inward Grace, is the Body and blood of Christ giuen, and shed for our sinnes: and the Spirituall eating and drinking of them, whereby is signified our Union with Christ by faith, by the which we draw from him Righteousnesse, Joy, and eternall life, according to an excellent Analogie in this Sacrament.

Now these two, the Signe, and the thing Signified, are united by the Word in the lawfull vse of this Sacrament: which Union is onely Sacramentall, and relatiue, whereby the signe is not changed into the thing signified; nor the thing signified contained, in, vnder, or in the place of the Signe: but by the Signe the thing signified is represented, offered, and sealed in the lawfull vse to Beleuers. For Grace is not so tied to the Sacrament, that whosoeuer partakes of the Signe,

should also of the thing signified; or as none could partake of the thing signified, without the signe: For the vnbeleeuers may haue the Lords Bread in their mouthes, which neuer haue Christ in their hearts; as Beleeuers may taste of the sweetnesse of the Lord in their soules, which (where it cannot be had) partake not of the Bread and Wine, which are the outward Signes.

Quest. *What is required that we may so partake of this Sacrament at the Lords Table, that we may be partakers of the inward Grace of the Sacrament?*

Answ. Whosoeuer would come worthily to this Sacrament, and to his benefits; must first examine himselfe, and so eate and drinke. 1 Cor. 11. 28.

Explic. To be worthy, and to come worthily to the Lords Table, are two diuers things: none are worthy of so great mercy, yet we come worthily when we try our selues. Which tryall is of our faith, and repentance. Concerning Faith, first, whether we haue a competent knowledge of the doctrine of the Sacrament, and why it was instituted: secondly, whether we beleeue the pardon of our sinnes

by

by Iesus Christ. Concerning repentance, whether we haue heretofore, or doe now vnfainedly repent of our sins, purposing to leade a new life: Hee which comes to the Lords Table without Faith and Repentance, comes vnworthily; and he which findes them in himselfe, euen in their beginnings, true, though small and weake, comes worthily; for such Christ inuites.

Mat. 9. 12. & 11. 28.

Qu. *How often would you aduise a Christian to receiue the holy Communion?*

Ans. So often as there is occasion offered, and liberty granted lawfully to receiue the same.

1 Cor. 11. 25.

Explic. Baptisme is but once administred, as being the sacrament of our new Birth; euen as we are but once borne. But as being borne, wee often eate to be nourished, and to grow: so we are often to communicate and to come to the Lords Table: first, that we may grow in Faith: secondly, that wee may haue occasion to stirre vp our dulnesse, both to consider of, and to be thankfull for the death of Christ: thirdly, that we may testifie our Nomenbrance of Christ: fourthly, that we may keepe Vnity, and nourish Charity: Fifthly, that wee may immitate the Apostolical

church,

church, who seldome came together without the word, prayer, breaking of bread, and almesgiving. Neither will this holy Sacrament grow into contempt through the often vse to the godly, as we see in the frequent vse of the word, and euen of our daily bread. Acts 2. 42.

Vse 1. Prepare thy selfe often to come to the Lords Table, if occasion fitly be offered: that thou tempt not GOD by neglecting his ordinance appointed for the confirmation of thy Faith: And that thou maist performe his commandement, who saith: Do this often in remembrance of me. And that thou mayest shew forth the Lords death till hee come. Consider thou, is once or twice a yeare enough for thy discharge herein? Canst thou so neglect the remembrance of his torments, who was bruised for thy sinnes and which bore thine iniquities: who hath deliuered thee from Hell, and purchased Heauen for thee by his bloud? Thy Sauiour passing out of this world by a most bitter passion for thee, commends himselfe to thee, and commands thee to remember him, and to testifie thee, and thy thankefulnes for his death, to come often to his Table: How

then doest thou not shew thy selfe vn-
gratefull, and forgetfull, which when
occasion is offered, churlishly turnest thy
backe, &c.

Vse 2. He that eateth and drinketh vn-
worthily, eateth and drinketh Iudgement
to himselfe. Beware therefore how thou
presumest to come to the Lords Table
without thy wedding garment, without
preparation. Holy things require holy v-
sage: first labour for faith, both to vnder-
stand what the Mystery is, that thou
mayst discerne the Lords body, and also
to receiue the grace that is offered therein
which without faith thou receiuest not.
He that beleeueth hath benefite vnspeake-
able by the ordinances of God: but with-
out faith all is to vs in vaine. Euen as the
Euidences of another mans land, are no-
thing auaileable to me, but to the Land-
holder they are of singular vse: So the
Sacraments are part of the euidences of
a beleeuers hope, and seale to him Gods
fauour; but to vnbeleeuers they seale no-
thing, but their greater condemnation, if
they repent not. Euen as if an vnlear-
ned man open a backe, he sloth the letters
but is neuer the better, and cannot attain

the

the meaning; but a man that is learned, readeth, and is instructed: So an vnbeleeuer seith the Bread and Wine, and eateth the signe, but the beleeuer onely hath the benefite of the thing signified, through his faith: For the spirituall grace is present, not to the signe, but to the person beleeuing. Euen as Pharoh had a dreame, but not the interpretation, and as the noble man of Samaria saw the plenty, but tasted not of it: Euen so vnbeleeuers ignorants, vnthankefull for the death of Christ, haue the shell, but not the kyrnell, haue that which goeth into the body, not that which blesseth the soule. First therefore get faith.

Secondly, repent of thy sinnes, hauing an vnfained and stedfast purpose, ouer hereafter to liue godlily. If thou comest with a hungring desire of the righteousnesse of Christ, with a broken heart for that which is past, and with a firm purpose for the time to come: thou thou art welcome to thy Sauiour, and shalt without faile taste of his sweetnesse, but if thou hast beine, and yet art, a Drunkard, a Blasphemer, Vncleane, Proud, Couetous, Contentious, &c. and hast not vn-

faignedly

faignedly repented, or at least doest not begin to repent: For this cause thou art guilty of the body and bloud of Christ; being more fit to be at the meetings of Turkes and Infidels, then of such as professe Jesus Christ. Get therefore Repentance also. And testifie this thy repentance not onely by a shew of sorrow and sobriety the day thou comest to the Lords Table, but all the dates of thy life after. Many haue I seene, which on that day haue gone softly, spoken penitently, looked sorrowfully, behaued themselues grauely; which within a day or two, haue with the swine returned to the wallowing in the mire; and, with the dogge to the vomit of their former euill courses. But vnderstand thou, that euen as when a man hath escaped the danger of some great diseases of sicknesse, it is not enough for him to keepe a good dyet a day or two: So it is not a dayes obedience, or two, nor such fits of deuotion, which danth as a flash of lightning, that will approue our faith, repentance, and profession; but it is perseuerance in these holy duties, when the sauour of the Sacrament remaines with all the dates of our life. Therefore euen as

Daniel

Daniel was the fairer and better favoured by his dyet of Pulse; so it is required, and the Lord expects, that if thou eate a crumbe at his table, thou shouldest be the fairer by it, and the better reformed in thy conversation: And if thou beest not withstanding ill favoured, that is, without knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifest argument that thou hast a foule and corrupted conscience, that thou hast receaved unworthily, and so art in danger of the wrath of God.

Qu. *You said that some thinke Discipline to be a note of the true Church: What is that Discipline?*

Ans. It is the power in the Church, with the consent and approbation of the Christian Magistrate, where there is one, whereby by persons fit and lawfully called, Constitutions are made, both for comelinesse and order in the worship of God, and for the censuring of prophane liuers. 1 Cor. 5. 3. 4. & 14. 40.

Expl. Though a true Church may be without this power of Discipline, yet be well without it, it cannot; both that the Ministery of the holy things may with the greatest reuerence and profit be performed;

call things, as dispensation of the Word and Sacraments, and execution of Discipline be handled, not by lay persons, but by Ecclesiasticall persons onely, by the authority of God and the Prince.

For the other part, which concerneth Ecclesiasticall censures, this is to be remembred, that properly they are not executed by mulcts, fines, bodily smart, imprisonment, death, and such like, which are proper to the power of a civill Magistrate; but by admonition, reprose, suspension, and excommunication. The highest degree of Ecclesiasticall censures, is excommunication, when notorious and stubborne offenders are cast out of the Church, the parties deserving this censure, being notoriously prophane, and there being extreme danger of offence, and of the infection of others by their society. In the execution whereof, proceeding must be, as in the body, in the cutting off a member; which is, when no meanes will recover it, and least it should produce decay to the whole body, then to cut it off, though it be with griefe.

Also excommunication is not absolutely to be executed, but on the contumacie of the delinquent for the party, as a loss

Mat. 7. 7.

1 Cor. 5.

1 Cor. 5. 6.

Mat. 20. 25. 26.

1 Pet. 5. 3.

1 Cor. 5. 4.

sheepe is both carefully to be sought by, and if he repent, to be with all reioycing & loue, receiued against into the fellowship of the Church: for the end of excommunication must be: first, that holy things be not giuen to dogges. Secondly, that the Church may free her selfe from an euill fame, of suffering them which dishonor God. Thirdly,
Mat. 7. 7. lest others be infected. Fourthly, that such
1 Cor. 5. as offend may be ashamed, and come to re-
1 Cor. 5. 6 pentance, that their Spirits may be saued
2 Thess. 3. in the day of the Lord.
14. And this order of censuring offenders, &
1 Cor. 5. 5 excommunication, ought to be perpetuall in the Church, because the causes thereof are vniuersal & perpetuall, which are those foure before mentioned, together with the commandement of Christ: and Paul testi-
1 Cor. 5. 4 fieth, that the incestuous person ought to be excommunicated in the name of Christ, that is, by his authority, and according to his commandement: yea, and this to be in force in all Churches, euen which are vnder Christian Magistrates: for otherwise doth the ciuil Magistrate punish, otherwise the Church. The Church aimeth at the repentance of the offender: the ciuill Magistrate at ye execution of iustice. The Church

proceedeth not to excommunication, where the delinquent repenteth & obeyeth. The civill Magistrate, notwithstanding the repentance of the party, executeth the law, as Ioshua, notwithstanding the confession of Achan, caused him to be destroyed. Ioshua 7.

Vse 1. All such whom it concerneth to deale in Ecclesiasticall censures, ought to beware of all filthy lucre, and faithfully discharge that which is committed unto them, and to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the last day.

Vse 2. Art thou prophane, a drunkard, a blasphemer, an usurer, a breaker of the Sabaoth, &c. and deservest thou to be stricken with the thunderbolt of excommunication & yet scapest by thy purse, or otherwaies & yet know thou, whatsoever thou art, that although either through the corruption of them which execute the same Discipline, thou continuest in the fellowship of the Church, yet in y account of the Lord, thou art excluded from all spirituall priuiledges of the Church, till thou repent, not being worthy to sit among the dogs of the flock,

(as one may say) and the lesse thou answerest for here, through the silence of the Iewes, the more thou hast to answer before Iesus Christ at the day of Iudgement.

Qu. *You seeme to say, that where there is a Christian ciuill Magistrate, there the Church ought to expect his consent, and by his authority make Constitutions, and Canons: Do you then thinke that the Clergie, or Church-men, are subiect to the Ciuill Magistrate?*

Ans. Yes verily do I: and so God plainly teacheth in his word: *Let euery soule be subiect, &c. Whether Apostle, Prophet or Bishop.*

Rom 13.1 Tit.3.1. 1 Pet.2. 23.14.15.

Qu. *What is the ciuill Magistracy, or Gouernment?*

Ans. It is an ordinance of God for the good of men, whereby they are gouerned by good lawes, both Diuine and humane, that publicke peace may be preserued, the good maintained, the euill punished, the worship and glory of God set forth?

Rom.13.4 Pro.8.15. Dan.2.21. Ioh.19.11

Qu. *What is the office of the ciuill Magistrate?*

Ans. The office of the supreme Magistrate is to keepe and maintaine both the Tables of the morall Law: and to minister right, iudgement & iustice to his subiects.

Deu.17.18 19. 2 Chro. 19.6.

Qu. *What is the power of the superiour Magistrate?*

Ans.

Anſ. In things diuine it is limited by the word: but in humane things, and ciuill, it is wonderfull large: as namely, to command all his ſubiects in matters concerning the publicke good of all, or the priuate good of ſome: To compell all orders Eccleſiaſticall or Ciuill to do their duties, and to puniſh the ſtubborne: To command the bodies & goods of his ſubiects in matters lawfull: To exact Tribute, Cuſtome Subſidies, Taxes, Tenthes, &c. for the maintaining of his honour and magnificence, and for the bearing of the publicke charge. To make and confirme lawes for the ciuill policy of his iuriſdiction, and to define all matters and cauſes by the ſame. And in a word, the Ciuill ſupreme Magiſtrate is in all cauſes, and ouer all perſons, as well Eccleſiaſticall as Ciuill, ſupreme Gouernour, next vnder Chriſt: as alſo in the examples of the good Kings of *Iudah* appeareth. Iob 34.18 Eccle.8.3.4 Dan. 5.19 1 Sam.15. 14.

Queſt. What is the duety of Subiects? 1 Pet.2.18 Rom.13.1 Tit.3.1. 1 Ti.2.1.2 Ier.29.7. Pro.24.21 22.

Anſ. The duty of ſubiects may be referred to theſe heads. Firſt, Reuerence. Secondly, Obedience. Thirdly, Piety. Fourthly, Faithfulnes. Fifthly, Thankfulnes. Rom.13.6

Expli. One of the greateſt bleſſings

which God hath giuen to men, is Order, and Gouernment, without which through confusion, all things would soone come to ruine: For as a Ship without a Pilot; so is a Company, or Society of men, without a King, or other lawfull Magistrate: Therefore it was well said of Tacitus, That it is better to haue an euill Prince then none. And of S. Chrysostome, It is better to haue a Tyrant, then no Gouernour: And the scripture maketh mention, that the State of the people of Israel was neuer worse (while they were a free people) then when they were without continual Gouernours: Yea Nature, euen in reasonlesse & bruite creatures, acknowledgeth Order & gouernment, as in the Bees &c. This great benefite came from the Lord, as all other good things.

The prime care of the Soueraigne Magistrate must be to maintaine the first Table of the Law: Kissing the Sonne, and doing homage vnto Christ: and therefore to maintaine the true worship of God, and to forbid, and vtterly to extirpate, the contrary; And yet this so to be vnderstood, that through the necessity of dangerous times he may suffer such as are superstitious

ons & do erre, that some Common-wealth and Religion may be had, rather then none at all. It belongs to the Prince, to see that the true Doctrine be taught; but to administer the same, & teach it in publique, it belongs to Ministers and Ecclesiasticall persons: It belongs to his authority to appoint ordinary iudgements Ecclesiasticall, to maintaine Schooles, Universities, &c. whereby the Bishops & Ministers may be set ouer the flock of Christ, and to make lawes, whereby such Pastors & Teachers may be directed, corrected, suspended, deposed, as matters shall require. It is his Authority which may cal and moderate, Provinciall, Nationall, Generall Synods, appoint Fasts, &c. Yea, he ought to punish Heretickes, Idolaters, Blasphemers, &c. as well as Murtherers, Thieues, &c. and to doe all things which may further the spirituall good of his Subiects, & to take away the contrary: For he beareth not the Sword in vaine. So Moses appointed the worship of God, & prescribed it to Aaron; Dauid disposed the Ministery of the Tabernacle, called a Conuocation, or Synod, for the bringing of the Arke: Salomon dedicated the Temple, deposed Abiathar: Rom. 13.4

Iehoshaphat commanded the Priests and Elders to visit the Churches, and to restore the worship of God. As also did other good Kings of Iudah, as appeareth in their Stories, which they did not onely of pietie, but euen of Office: So also haue Christian Emperours, called Councels, moderated Controuersies of Religion; aduanced good Bishops, repressed bad, and made lawes concerning Bishops, Ministers, and holy things, for the welfare of the Church, and the glory of God: For the Magistrate is the Father of the Common-wealth, yea Esay 49.23 Esay saith: That Kings & Queens are nursing Fathers and mothers of the Church. Constantine the great, said: that the Bishops were Ouer-seers in the Church, & he a Bishop or Ouer-seer out of the Church.

For the Duety, or Office of the chiefe Magistrate, in the maintaining the second Table, I need not say any thing, for none is so ignorant, as not to know, that the procuring of the ciuill good of men belongs to the Soueraine gouernour.

For the power of Magistrates, & the Scriptures, in the Answer vnto the Question, and for this they are called Gods, the Sonnes of the most High; not by Nature, but

dur by Duties and Dignity; being the Images of God, and his deputies Royall on earth: The opinion also of God, &c. Whose Power it is better, and fitter for Subjects to feare and obey, then to dispute or determine.

Concerning the duties of Subjects: The first is Reuerence, which is a good subiection in heart, word, & deed: Thinking and Iudging honourably of the Magistrate, euen of the lowest: Looking not to his person, whether good or bad, but the Person he representeth, which is GOD. Eccl. 8. 3. 4

Speaking reuerently, vsing all lowly gestures: Yea this requires, that Subiects interpret the sayings and doings of the Magistrate to the best, and to conceale and couer their faults, giuing feare to whom feare, & honor to whom honor belongeth. Ex. 22. 28. Acts 23. 5. 1 Reg. 1. 23. 34.

The second Duty is Obedience, to be performed by all persons, and in all things possible (the contrary whereof God commandeth not) though hard and vnequall, not examining what it is which is commanded, but being content with this, that it is commanded: And this obedience must be to all Gouernours, to the King as Superior, and to the rest appointed by him, Eccl. 8. 2. Mat. 22. 21. 1 Pet. 2. 13. 14.

and

ans to these, whether Christian or Pro-
fane, Good or Bad, Mercifull or Cruell,
Rom.13.1 for there is no power but of God.
The third is Piety, that Subiects may
1 Tim.2.1 pray for their Gouernours: Yea, though they
Ier.29.7. were Infidels, or Wicked: Thus did Da-
niel, Thus did the Ancient Christians for
the heathen Emperors, for their long life
and safety, for their Issues Offspring, for
their quiet gouernment, that their Coun-
cel might be wise and faithful, their armies
Victorious, their People Loyall, &c.
The fourth is Faithfulnesse, which re-
quireth that Subiects be quiet and peace-
able, and true-hearted in all Loyall Alles-
geance: that they be not Traiterous or
Seditious, raising, or consenting to Tu-
mults, Insurrections, Mutynies, &c. but
that they reueale such things speedily, and
that what they can, by all good, possible,
and lawfull meanes, they doe defend and
keepe safe, the health, life, person, cause,
crowne, dignity, and family of the Su-
2 Sam.16. preme Magistrate, against all opposites
9.& 20.22 whatsoeuer; Yea, with the losse of their
& 21.16. owne best blood: for if we must lay downe
17. our liues for our Brethren, much more
2 Reg.11. for our Fathers.
2.4.
1 Ioh.3.16

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The fift is Thankfulnes, which is a ready and cheerfull loue, which is to be shewed in a willing paying of tribute, and bearing such charges as are imposed by the king or superior magistrate: in asmuch as the treasure of the King is the finew of the common wealth; and because he watcheth and careth for all, and defends all: So Ioseph & Mary trauell willingly to be taxed. Yea, our sauiour Christ, and Peter pay tribute; none are exempt, for if Christ and Peter, then why not their successours? And all these things, Subiects are to doe cheerfully and willingly, euen to wicked princes, not onely for feare, but for conscience toward God, who accounts himselfe neglected, resisted, and opposed, when his deputies are resisted, opposed, or neglected.

Rom 13. 6.7.

Mat.17.27

1 Pet.2.18

Rom.13.5

Rom.13.

Vse 1. First, it is the duety of Ministers, well to instruct, and to put their hearers in remembrance of these things, that they may know their dutie to their Gouernors, and performe allegeance accordingly, wherin is a great part of the welfare of the Common wealth.

Tit.3.1.

Vse 2. Hence it appeareth that the Pope with his limbs are the great rebels of the world; for not onely pulling their

neckes,

neckes, as Ecclesiasticall persons from the yoake of the Emperour and their Soveraignes, but specially for seeking to overrule, depose, and destroy the kings, and kingdomes of the earth.

Vse 3. Learne thy duty. Thy calling is to be subiect. Pray for the prosperity of the King, his Children, and Dominions: Speake not euill: but reuerence in word and deede the chiefe and all vnder-Magistrates, yea, thinke not an euill thought: Beware of sedition, by the example of Corah, Absalon, Sheba, &c. Obey for conscience. Murrell not, neither murmur at the commandement, though vnequall and hard, if not impious to be done: Pay all Subsidies, taxes, customes, &c. and patiently, yea though it goe hard with thee, and thine, and thou be faine to borrow it. Doe it of conscience, and thou shalt be the more blessed in thy substance. Remember Christ had it not when it was due, and he willingly paid: and surely, if we must willingly pay to a Heathen, much more to a Christian, religious, mercifull and renowned king. Draw not thy necke out of the yoake, and being able, goe not about to be eased of that which is thy duety

Iude 8.

Eccles. 10. 20, &c.

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in conscience to pay. It is no part of a good subject, or of one that loveth his Prince or Common-wealth, to seeke to be free, or to be eased above his Equals in a common burthen, the benefit whereof comes to himselfe. It is a thing too much practised in these dates, to the great hinderance and damnage of the Kings excellent Majesty, the Country, and many particular men.

Vlt. 4. Praise God for establishing so worthy, religious, peaceable, learned, and famous a King over us, through whom we enioy peace, liberty, plenty, hope of succession, and the sweet comfort of our soules, the holy Gospell. And let all true hearted subiects pray for the safety and preservation of the person, life, crowne, and dignity of our most gracious King, Iames, by the grace of God, King of great Britaine, France, and Ireland, Defender of the Faith, &c. and in all Causes, and over all Persons, as well Ecclesiastical as Ciuill, within these his dominions, next and immediately under Iesus Christ, supreme gouernour, who is the very breath of our nostrils: that God would blesse our most vertuous Q. Anne, his wife; our hopefull Prince Charles; the Lady Elizabeth

her

her Highnesse, with her renowned Husband: That God would direct with wisedome and piety, all the Honorable of his Maiesties Priuy Counsell, blesse all the reuerend Fathers of the Church; that he would endue all the Nobles & Gentrie of the Kings dominions, with fortitude, courage, & loyalty; & all the gratie and Honorable Iudges; right worshipfull Iustices, and other inferior Magistrates, with the knowledge and conscience of Equity, Iustice, and Right; all the Ministers of the Word, with ability of gifts, and conscionable care, and diligence in the Lords haruest, and all the Commons with peaceable, loyall, and religious mindes, and affections: that God would hold backe the Iudgements we haue deserued, and continue and increase vpon vs and our posterity his vndeserued mercies, bodily and spirituall, to his owne glory, and the temporall & eternall comfort of vs all, through our princely Sauiour Iesus Christ.

Amen. So be it.

Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour, and glory for euer and euer, Amen.

1 Ti. 1. 17

FINIS.